



# SHILLONG COLLEGE

*towards innovation*

ANNUAL MAGAZINE 2003





## OUR HOMAGE

Following personalities had adorable role in the growth and development of Shillong college. Unfortunately, they are no more with us. Most gratefully, we cherish their devotion & dedication to the institution and pay our respectfully homage to their memories



***Shri Romesh Kharpor,***  
*President, Shillong College Governing Body*  
*expired on 26th June 2003*



***Shri Kanai Lal Chaudhury,*** *Former Principal, Shillong*  
*College (1-10-1990 to 31-03-1995) expired on*



***Shri Suresh Ch. Sorcar,***  
*Head Assistant Shillong College who joined the college*  
*on 14.07.1970 expired on 24th December 2002 while*  
*in service*



***Shri Jewel Suiting,***  
*Grade - IV Staff of the College who joined on*  
*06-09-1972 expired on 4th March 2003*

**SHILLONG COLLEGE**

**(ESTD. 1956)**




# **ANNUAL MAGAZINE**

**2003**

**[Assessed and Accredited in 2003 by NAAC, Bangalore with Grade B (70-75%)]**

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*Shillong College*  
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 *2224903*  
*e-mail : skillcoll@rediffmail.com*

✈ **Teacher in-charge :**  
*Dr. M.N. Bhattacharjee*

✈ **Student Editor :**  
*Sri Banphrang M. Syien*  
*E-mail: manabendra\_bhattacharjee@yahoo.co.in*

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**Concept :**  
*Mrs. Bethlehem Judea Nongrum*  
*B.A. 11<sup>th</sup> yr.*





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## HINDI AND NEPALI SECTION





From

## The Principal's Desk

Dr. (Mrs.) M.P.R. Lyngdoh

It gives me great pleasure to write a few lines in the College Magazine 2003. Our greatest achievement this year is that we have been able to fulfill our cherished dream of getting Shillong College assessed and accredited by the National Assessment and Accreditation Council, Bangalore, a statutory body established by the University Grants Commission (UGC) in 1994. Indeed it was a challenging task for all of us, the members of Governing Body, the teachers, staff, parents, guardians and students (past and present).

We are extremely happy that Shillong College, a pioneer institute has been accredited with B Grade (Institutional Score between 70 - 75%). The Report has highlighted various commendable features of the College as well as issues of concerns and our strength and weaknesses. The accreditation and suggestions will enable us to initiate further quality enhancement strategies in our endeavour to achieve excellence.

I take this opportunity, on behalf of the College to thank each and everyone who have helped us in the process of assessment and accreditation, the members of the Shillong College Governing Body, the teachers, staff, parents and guardians, alumni, and our present students. There is still no end towards the road of excellence and perfection.

My special thanks to Dr. M.N. Bhattacharjee, Prof-in-charge and all members of the Editorial Board. I conclude with an observation of the Peer Team.

*"The Peer Team is confident that the College will achieve a fast and progressive transformation in course of a few years and would be able to face the challenges of higher education in the changing scenario".*

*Khubblei*

September 25, 2003

*Thank you*

M.P.R. Lyngdoh



## **GOALS AND OBJECTIVES OF THE COLLEGE**

1. To provide quality education to all aspiring students through meaningful academic and professional courses keeping in mind the special needs of the economically, educationally and socially disadvantaged segments of the society.
2. To inculcate knowledge and need-based work-skills so that the products of the college find themselves prepared for employment and self-employment avenues as and when required.
3. To help students to discover and tap their fullest potential through appropriate co-and extra-curricular activities leading to integrated personality-development in order to become responsible and productive citizens of the country.
4. To encourage and promote moral, secular, scientific and nation-building values so that the students respect and nurture the rich composite culture of the country and of each of its constituent units.
5. To create awareness, concern and care for environment by gearing various collegiate activities to sustainable environmental practices encompassing the state's land, water, flora and fauna.





# ACCREDITATION OF SHILLONG COLLEGE

**TEXT OF SPEECH DELIVERED BY  
Dr. (Mrs.) K.S. Lyngdoh,  
President, Governing Body,  
Shillong College In The Function  
Organised  
To CELEBRATE THE AWARD OF GRADE BY  
N.A.A.C.**

It gives me great pleasure to participate in this seminar organized to consider and review the report submitted by the National Assessment and Accreditation Council, Bangalore on the quality of education imparted by the Shillong College.

At the outset, I express my appreciation to the college authorities for having submitted the college to the accreditation process, when very few colleges of the state have done so. There are at present about 53 colleges in Meghalaya. Of these, St. Anthony's college was the first to be accredited and, as far as I am aware, St. Edmund's and St. Mary's are the only other colleges currently under process of accreditation. It is much to the credit of Shillong College that it has not lagged behind in securing assessment by the NAAC. May I mention in passing that the North Eastern Hill University itself received accreditation a couple of years ago?

Why, it may be asked, is accreditation important? For an answer, let us turn briefly to the circumstances surrounding the setting up of the NAAC. The National Policy on Education announced by the Government of India in 1986 included a call to the University Grants Commission to establish an autonomous body to assess and accredit the Universities and Colleges of the country. In order to fulfill this directive, the UGC constituted a committee to examine the state of higher education and research in India. It

was as per the recommendation of this committee that NAAC was founded in the year 1994 under section 12cc of the UGC ACT of 1956.

The NAAC went on to develop a set of parameters and sub-parameters for assessment and has launched a major drive to spread awareness of the need to improve the quality of higher education. The seeking of accreditation is not mandatory but voluntary. The NAAC, from the start, wished to project itself as a support agency helping institutions of higher learning discover their areas of weakness and strength. The Council did not want to be viewed as a stern watch dog keeping guard over the academic institutions. It also came to be decided by the UGC that sanction of a third of its development grant would be tied to quality standings as certified by the NAAC.

The advantages of accreditation thus become fairly obvious. Accreditation enables an institution to clearly understand its weaknesses and strengths. This awareness could, in turn, be utilized by the institution to capitalize on its strong points and undertake remedial measures to correct its weakness. Accreditation injects an element of healthy competition into the educational environment with institutions for the high ratings that attract the most brilliant students and capable teachers. And very importantly, along with accreditation comes the promise of easier



access to scarce fund and valuable financial support.

We may also place matters in a larger perspective. The establishment of NAAC and the emphasis on quality control and grading in higher education in India came about in the late 1980s and early 1990s which were times of remarkable change in the Indian economy as well as the international situation. The cold war which has characterized world affairs for over 40 years ended around this time with the re-unification of Germany and the break up of the Soviet Union. These and other related events marked a major retreat for the forces of socialism and gave a boost to the spread of capitalistic enterprise and world trade. India too was, at the same time, faced with an acute economic crisis characterized by low productivity, spiraling inflation, Fiscal imbalance and very adverse balance of payment. In response to such a predicament, government in India embarked on a new economic policy of privatization, liberalization, and globalization. Bureaucratic procedures were sought to be reduced, public sector enterprises were privatized, and quality became the watch words for both the nation and the economy. The higher education system with its close ties to the economy could not escape the effect of these trends and reacted by laying down new standards of quality and performance for academic institution in India.

It could thus be said that by focusing on quality and improvement, the Shillong College is falling in line with national and even world wide trends. The focus on quality will make the college better equipped for survival and progress in the rapidly changing and fiercely competitive world that is emerging. Accreditation will also be a big advantage to the alumni and graduates of the college, helping them to command due respect and recognition in the market place of jobs and

careers.

As already mentioned, not many colleges of the state have thus far approached the NAAC for accreditation. The reasons for this are perhaps not difficult to indentify. A sizable numbers of the colleges are newly set up and poorly funded. Such colleges often find it a struggle even to barely keep afloat. They lack essential facilities and many have not sought NEHU affiliation, as they do not meet the minimum conditions laid down by the University. Opening up of the institution to assessment and accreditation requires an amount of self-confidence, which such colleges could not realistically be expected to muster. It has therefore been suggested that the weaker institutions should alternately be provided with academic, financial and administrative support to enable them to assimilate and adapt to the concept of quality in a time bound manner. That the Shillong College has opted for and gained accreditation is thus very obviously a measure of the self-confidence and strength which the college possesses. It is hoped that the example set would serve to inspire the other colleges that are yet to seek accreditation.

Shillong College can serve as an appropriate model to the weaker colleges because it too had a humble beginning. As mentioned in the NAAC report, the college started with a mere 35 students in borrowed premises and survived on donations collected sometimes from door to door. And it is much appreciated that though the college today stands as one of the best institutions in the state, it has not, in a manner of speaking, turned its back on its antecedents but continues to impart good quality education at a low cost to students many of whom are first generation learners commuting from nearby villages. The NAAC lauded the fact that Shillong College offers remedial courses to





students from socially backward communities and caters faithfully to the needs of the weaker sections of society.

The Assessment Report for Institutional Accreditation of Shillong College, 2003 is a cogent 17 page document written in a friendly, helpful tone which makes for easy reading. The NAAC Peer Team records that it is particularly impressed with the fact that there is such a cordial relationship between the teachers and students and there are no symptoms of unrest in any constituent of the academic community". The "dedication and commitment of the teaching and non-teaching staff" truly created a good impression. A "discernible sense of discipline" is noted "in the overall climate (of the College)".

Among the key recommendations of the report is that the college should break out of its primary focus on the traditional subjects and introduce "local need based academic

programmes and career orientation courses". The remark made with regard to the Khasi department of the college is also note worthy : "if Khasi does not receive importance in Shillong where else will it develop ? Creative writing and research in this department has to be encouraged on a priority basis".

Each paragraph of the NAAC report deserves in my opinion to be carefully studied and every recommendation carefully considered for implementation so that the college will achieve "fast and progressive transformation in courses of a few years", and is ready for the next accreditation after 5 years.

I extend heartiest congratulations to the Principal, the Vice-Principal, teachers, staff and students of Shillong College for their creditable achievement and high performance. I wish them the very best as they continue to move forward in pursuit of excellence.

*Thanking you.*

*"Education is not the amount of information that is put into your brain and runs riot there, undigested. We must have life building, manmaking, character making assimilation of ideas. If education were identical, with information, the libraries would be the greatest sages in the world, and encyclopedias the Rishis,*

*— Swami Vivekananda*

## *Scribblings from the Teacher-in-charge.....*

Dr. M.N. Bhattacharjee  
Teacher-in-Charge,  
Shillong College Magazine, 2003



*It is said that "people can be divided into three groups: those who make things happen, those who watch things happen and those who wonder what happened?" We have to make our own choice where, or which group we should align with. The last two groups of people definitely are the brands who hardly contribute anything to the Society in any form except for forwarding criticism, most of which is with a negative mindset. Even a non-historian knows about different times in history when ideas, numerals, technological innovations, stories and story-form, have transmitted and disseminated themselves in different parts of the World, undergoing multiple mutations in the course of their movements, and all these facets of human history resulted in the World that we live in today. Innovations and strategies to understand reality remain the driving force for the progress of humanity – these have travelled and continue to travel in multiple direction and we are bound to remain a part of the process. The world refuses to go away even if we are locked up in a well-heated or well air-conditioned room, reading, analysing, fantasizing, understanding, writing and so on. At the end of the day, we need to perform. The backgrounds in which the fault lines of religious and ethnic violences are opening up where the concept of belonging to a community and the concept of citizenship are subjected to distortion driven by ignorance, chauvinism, bigotry, terrorism, jingoism, obscurantism and fundamentalism – all these forces of doom and darkness need to be challenged and fought consciously. We are not to be influenced by all the modern and pseudo-modern versions of a medieval battle of good against evil but judge the value of a text with constructive interest in merging, homogenising and creating "universal globalisation" rather than the globalisation vouched for by a particular society who wants to turn cultural transactions into fully commercial transactions. As students, educators or chroniclers, even simply as conscious citizens, we must continue to be a part of this mission and all the activities of our life must contribute to the progress of the human race in its own way.*

*This institution, Shillong College, was started in 1956 as a public venture college, and the College Magazine is a well-articulated representation of its indigenous honest efforts with optimum blending of innovation and quality. As the teacher-in-charge, College Magazine, I find it most encouraging and significant that our students are making attempts to write and express their critical views on diverse fields such as the concepts of war and peace, globalisation and so on. Sadly, the Editorial Board could not include all the write-ups submitted by the students for want of space as well as to maintain the quality, though their attempts have been well appreciated. All views and opinions expressed by the contributors are not necessarily shared by the teacher-in-charge or by the College authority for that matter.*

*Most gladly, I express my heartfelt gratitude to our Principal, Dr. (Mrs.) Mary Pristilla Rina Lyngdoh, for her continuing help, support and encouragement in carrying out my humble job. I remain indebted to Shri Nirmal Kr. Sarkar, Vice-Principal and his predecessor Shri Ranjit Kr. Datta and also to all the members of the Editorial Board for their excellent support and guidance. I also acknowledge with gratitude the spontaneous cooperation received from Dr. S.K. Gupta, Smt. S.R. Das, Dr.(Mrs.) D. Bhowmick, Smt. I. Warjri, Smt. B. Wanning and Shri L. Pariat and the teacher-in-charge of different co-curricular activities of the College. The Office Bearers of the Shillong College Students' Union also deserve appreciation for their help and wonderful team effort. Thanks are also due to Graphique International Printers for taking immense care in making this magazine an immaculate one and as engaging as conceivable.*

*The cover design of the Magazine is again a innovative effort of our Student Miss Bethlehem Judea Nongrum of B.A. IInd year. I congratulate her for her effort and selection of the design.*

*Lastly, I take this responsibility for any flaw or printing errors, in spite of best effort, and urge upon all to bear with the same and possibly forgive me with magnanimity. Finally, I appeal to every one to have a critical but constructive view on this issue of the College Magazine and come forward with suggestions to improve it further.*

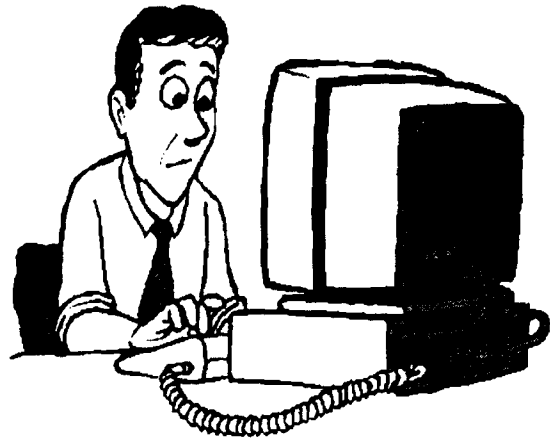
*Thank you*

31<sup>st</sup> October, 2003





# Shillong College Magazine 2003



## EDITORIAL BOARD :

- |     |   |                     |
|-----|---|---------------------|
| 01. | <b>Dr. M.N. Bhattacharjee</b><br>Lecturer, Chemistry Department | : Teacher-in-charge |
| 02. | <b>Shri N.K. Sarkar</b><br>Lecturer, English Department         | : Member            |
| 03. | <b>Shri W. Lawai</b><br>Lecturer, Khasi Department              | : Member            |
| 04. | <b>Smti.L.D.Marak</b><br>Lecturer, Garo Department              | : Member            |
| 05. | <b>Shri N.B. Rai</b><br>Lecturer, Nepali Department             | : Member            |
| 06. | <b>Dr. (Mrs.) S. Pandey</b><br>Lecturer, Hindi Department       | : Member            |
| 07. | <b>Dr. K.A. Ahmed</b><br>Lecturer, Assamese Department          | : Member            |
| 08. | <b>Smti. Chandana Dhar</b><br>Lecturer, Bengali Department      | : Member            |
| 09. | <b>Shri Banphrang M. Syiem</b><br>B.A. 1st Year                 | : Student Editor    |

# Shillong College

## Governing Body Members

### 2003 - 2004

1. **Dr. (Mrs.) K.S. Lyngdoh,**  
Department of Education and Former  
Pro-Vice-Chancellor, NEHU  
PRESIDENT
2. **Dr. (Mrs.) M.P.R. Lyngdoh**  
Principal - Member Secretary
3. **Shri Nirmal Kr. Sarkar**  
Vice - Principal - Ex-officio Member
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Dept. of Chemistry, Shillong College,  
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Department of Khasi, Shillong College,  
Shillong - Elected Teachers' Representative
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of Meghalaya - Member
12. **Shri D.C. Das Choudhury**  
Donor's Nominee - Member
13. **Shri G.P. Kharchandy**  
Project Engineer, Meghalaya Government  
Construction Corporation Ltd., Shillong  
- Member
14. **Dr. C.L. Imchean,**  
NEHU Representative
15. **Dr. B.B.P. Gupta,** NEHU Representative

## MAJOR ACHIEVEMENTS AND ACTIVITIES DURING THE SESSION 2002-2003

1. Annual Sports and Cultural Week of the College for 2002 was organised from November 20 to 26, 2002 and Shri R.A. Lyngdoh, the then Minister for Education, etc., Government of Meghalaya graced the Valedictory Function and distributed the prizes.
2. Shri Barometer Nongrum secured the **FIFTH RANK** in the H.S.S.L.C. (Arts) Examination 2003 conducted by the M.B.O.S.E. with letter marks in Logic and Mathematics.
3. Miss Ibasisha Kharhujon secured the **FIFTH RANK** in the H.S.S.L.C. (Commerce) Examination 2003 conducted by the M.B.O.S.E. with letter and highest marks (82%) in MIL (Khasi) and highest marks (78%) in Economics.
4. Shri Pynjopthian Nongrum ranked First Class **FIRST** in B.A. IIIrd year (Khasi Honours) Examination 2003 conducted by the North-Eastern Hill University. Sri Resfulda Kharwanniang secured the **FIFTH** position in the same examination.
5. Miss Ragini G. Shadap was the only candidate to obtain the **FIRST DIVISION** in the B.Com.(Pass) Examination 2003 conducted by N.E.H.U.
7. Smt. Dhira Bhowmick, lecturer in English Department of the College was awarded with Ph.D. Degree on the

22<sup>nd</sup> August 2003 by the North-Eastern Hill University. She did her Ph.D. research work under the supervision of Prof. K.C.



Baral and Dr. C. Naik and the thesis was entitled, "Writing the Other: A Study of Race, Gender and Marginality in Tom Morrison's Fiction".

8. The Shillong College Academic Society (S.C.A.S.) and Shillong College in collaboration with Forest Department, Government of Meghalaya and State Council for Science, Technology and Environment celebrated the 'WORLD ENVIRONMENT DAY 2003' with a day long programme on the 5<sup>th</sup> of June 2003 at the college campus. Dr. Mukul Sangme, Hon'ble Minister for Information Technology, etc., Government of Meghalaya graced the Inaugural Function as Chief Guest. He also inaugurated the site for Shillong College Botanical Garden and took part in the tree-plantation programme. Various competitions for students from KG to Under-graduate level were conducted on the same day and this included sit-and-draw, elocution, essay-writing and debate competitions. More than two hundred students belonging to about thirty schools and colleges of Shillong participated enthusiastically in





the competitions. Most remarkable among the participants were the handicapped students from Dwar Jingkyrmen who overcame all their odds to show their concern for environment. The Valedictory Function was held on 14th June 2003 and graced by Shri V.K. Nautyal, Principal Chief Conservator of Forests, Government of Meghalaya as Chief Guest and Shri R.D. West, Member-Secretary, State Council of Science, Technology and Environment, Meghalaya and Dr.(Mrs.) B. Lyndem, Director, College Development Council, North-Eastern Hill University as Guest of Honour, who also distributed the prizes.

#### **9. ACCREDITATION AND ASSESSMENT OF SHILLONG COLLEGE BY NATIONAL ASSESSMENT AND ACCREDITATION COUNCIL (N.A.A.C.), BANGALORE**

A four member PEER TEAM constituted by the National Assessment and Accreditation Council, Bangalore visited Shillong College, Shillong from 5<sup>th</sup> to 7<sup>th</sup> August 2003 as a pre-accreditation exercise to assess the institution in its quest for quality improvement and sustenance of growth and development. The team consisted of Prof. R.K. Misra, former Vice-Chancellor of Gorakhpur University as the Chairman, Prof. Sutanu Bhattacharjee, Department of Economics, Kalyani University, West Bengal and Dr. Anadi K. Kundu, Principal, Barasat Government College, Barasat, West Bengal as members and Dr. S. Shyamsundar, Research Officer, N.A.A.C., Bangalore as the Coordinator.

The College had earlier volunteered itself for N.A.A.C. assessment realising that the accreditation was a development oriented process and started necessary preparation for the Peer Team review visit. The visit by the N.A.A.C. Team generated huge interest, curiosity and enthusiasm among all sections of the College Community and they accorded a hearty welcome to the Team.

In their interactive sessions, the Team had a close look at the performance level achieved by all the departments and the College as a whole, and also initiated inspirational discussion with the members of the teaching staff as to how to gear up and prepare for the new challenges arising in the field of higher education in the Country and elsewhere. The Team praised the College for its team efforts in achieving excellence in several areas of the corporate life of the institution while pointing out still other areas that need improvement and better attention.

Finally, the Executive Committee of the National Assessment and Accreditation Council (N.A.A.C.), in its meeting held on 16<sup>th</sup> September, 2003 processed the Assessment and Accreditation of Shillong College based on the report submitted by the Peer Team of N.A.A.C. The Shillong College has been accredited for a period of five years and awarded Grade B with institutional score between 70-75%. This is equivalent to FOUR-STAR status as per previous system of accreditation. The College is now initiating a number of quality enhancement strategies on the



basis of the report submitted by the Peer Team of N.A.A.C.

10. An Information and Career Guidance Cell(ICGC) has been opened in Shillong College on the 12<sup>th</sup> of June 2003 with Shri B. Syiem, Head, Department of Economics, Shillong College as the Coordinator of the cell. The cell was opened with a colourful Inauguration programme which was chaired by Dr. (Mrs.) M.P.R. Lyngdoh, Principal, Shillong College and started with a welcome song by the students. Shri E.P. Kharbhih, Director of Higher and Technical Education, Government of Meghalaya graced the occasion as Chief Guest and delivered the Inaugural Address. Shri R.K. Dutta, Vice-Principal of the College, Shri B. Syiem, Coordinator, ICGC and Dr. (Mrs.) A.A. Ahmed, Lecturer, Department of Botany also spoke on the occasion. Later, on the same day, a Workshop on "Career Planning, Opportunities and Strategies" was organised by the Cell, which was chaired by Shri N.K. Sarkar, Department of English, Shillong College. Fr. J. Cilia, Director, Don Bosco Youth Centre, Shillong, Dr. H. Ghonglah, Principal, Regional Health and Family Welfare Training Centre, Government of Meghalaya, Shillong and Ms. A. Lyngdoh, Senior Lecturer, Mass Media Department, St. Anthony's College, Shillong were the Resource Persons in the Workshop and they educated the students about various aspects of planning the career with present day need and developments. About 200 students' participants from the

College attended the Workshop and took active interest in the deliberations.

11. The Shillong College Football Team regained the coveted Championship Trophy in the Inter College Football Tournament, 2003 organised by the North-Eastern Hill University. In the keenly fought final match, held on 14th of July 2003 at Jawarharlal Nehru Sports Complex, Polo Ground, Shillong, the enthusiastic Shillong College Team defeated Shankar Dev College by 2-0. Dr. D.T. Khathing, Registrar, North-Eastern Hill University inspired the players by his presence and later distributed the trophies and medals.

12. The Shillong College Table Tennis (Boys') team represented by Shri Lurshai Nongkynrih, Shri Ramanuj Saharia, Shri Rishiraj Shabong and Shri Michael Tryte retained the Championship Trophy in the Inter-College Table Tennis Tournament 2003 conducted by the N.E.H.U.

13. A grand function was organised by the College and Shillong College Academic Society on the 28th August 2003 at Shillong College Conference Hall for inauguration of the Computer Science Laboratory and also the release of the Proceedings volume of the National Workshop-cum-Seminar on "The Role of Information Technology in the development of India with special reference to N.E. Region" held on November 13-15, 2002. The function was graced by Dr. Mukul Sangma, Minister for Information Technology, etc.,

Government of Meghalaya and Shri P.J. Bazeley, I.A.S., Additional Chief Secretary, Government of Meghalaya as Chief Guest and Guest of Honour respectively. While Dr. Mukul Sangma inaugurated the Computer Science Laboratory, Shri P.J. bazeley released the proceedings volume. Dr. (Mrs.) K.S. Lyngdoh, President, Governing Body, Shillong College was also present on the occasion and commended the organisers.

14. A Blood Donation Camp was organised at the College campus by the N.C.C. and N.S.S. cells of the College on the 19th September 2003 and the proceedings of the camp was donated to the Blood Bank.

#### 15. STUDENTS FROM HANDIQUE GIRLS' COLLEGE, GUWAHATI VISITS SHILLONG COLLEGE

A team of Under-graduate students representing different discipline areas from Handique Girls' College, Guwahati visited Shillong College, Shillong on 21st October 2003 accompanied by three teachers of the College namely Dr. G.

Bordoloi, Mrs. N. Medhi and Miss. M. Bhattacharjee. The students had a free and frank exchange of ideas and information with the students of Shillong College. The team visited the Library, Laboratories and various other departments of College and a cultural programme was arranged in which students of both the Colleges took part in songs and traditional dance items.

The teachers of both the Colleges highlighted the importance of such academic and cultural exchange programmes promoting better understanding, peace, integration and citizenship building among various sections of student communities. The Principal of Shillong College Dr. M.P.R. Lyngdoh congratulated the visiting team and expressed her happiness and appreciation at such inter-college interaction while the visiting students and teachers expressed their thankfulness to the College for making the exchange programme really fruitful and mutually beneficial.

*"I think the devil doesn't exist but man has created him, he has created him in his own image and likeness"*

— Fyodor Dostoevsky in "Brothers Karamazov"





## **Shillong College Students' Union Office Bearers : 2002 – 2003**

01. President	: Dr. (Mrs.) M.P.R. Lyngdoh	Principal
02. Vice - President	: Miss Lovely Dora Kharsati	B.A. IIIrd Yr.
03. General Secretary	: Sri Khrawkupar Kharkongor	B.A. IInd Yr.
04. Asstt. General Secretary	: Sri Allan Campbell Laloo	B.Com. Ist Yr.
05. Music Secretary	: Sri Cecilton L. Mawphlang	B.A. IInd Yr.
06. Asstt. Music Secretary	: Miss Bethlehem Judea Nongrum	B.A. Ist Yr.
07. Debate Secretary	: Miss Teacherlyne Jane Sohtun	B.Com. IInd Yr.
08. Discipline Secretary	: Boys' : Sri Stevenson H. Pyngrope Girls' : Miss Margaret Pathaw	B.Com Ist Yr. B.A. IInd Yr.
09. Editor	: Sri Banphrang M. Syiem	B.Sc. IIIrd Yr.
10. Sport Secretary	: Sri Ericborn Nongsteng	B.A. IIIrd Yr.
11. Asstt. Sport Secretry	: Miss Rikynti Marbaniang	B.A. IIIrd Yr.

**"Together Everyone Achieve More"**

**Thus**

**"We Are A Team"**



## **Shillong College Students' Union Office Bearers : 2003 – 2004**

01. President	: Dr. (Mrs.) M.P.R. Lyngdoh	Principal
02. Vice - President	: Miss Neetima Kharbuli	B.A. IIIrd Yr.
03. General Secretary	: Shri Allan Campbell Laloo	B.Com. IInd Yr.
04. Asstt. General Secretary	: Miss Bethlehem Judea Nongrum	B.A. IInd Yr.
05. Music Secretary	: Shri Johnny Lyngdoh	B.A. Ist Yr.
06. Asstt. Music Secretary	: Miss Ibanylla Nongkynrih	B.A. Ist Yr.
07. Debate Secretary	: Shri Banjokupar Warjri	B.Sc. IIIrd Yr.
08. Discipline Secretary	: Boys' : Shri Lumlang Stephant Lyngdoh Girls' : Miss Sibalis Marwein	B.Sc. IIIrd Yr. B.Com. Ist Yr.
09. Asstt. Discipline Secretary	: Shri Noverwell Iangrai	B. Sc. Ist Yr.
10. Editor	: Shri Banthom S. Sumer	B.Com. Ist Yr.
11. Student Editorial Board Member	: 1. Miss Basukshisha Umwi 2. Shri Boney Kharmalki 3. Shri Diloster Thabah	XII Com. XII Arts XII Com.
12. Sport Secretary	: Shri Lurshai Nongkynrih	B.A. IInd Yr.
13. Asstt. Sport Secretary	: Miss Annie Basuk Mitri	B.A. IIIrd Yr.
14. Secy. Boys' Common Room	: Shri Wallambor Myrthong	XII Sc.
15. Secy. Girls' Common Room	: Miss Nandita Rynjah	XII Arts.



# **TEACHERS' IN-CHARGE FOR VARIOUS ACTIVITIES OF THE COLLEGE FOR 2002 - 2003**

<b>OVERALL IN CHARGE STUDENTS' UNION</b>	: Dr. S.K. Gupta.
<b>OVERALL IN CHARGE SPORTS</b>	: Shri K.D. Ramsiej.
<b>FOOTBALL</b>	: Shri T.S. Rajee, Shri B. Syiem.
<b>BASKETBALL</b>	: Shri R. Rynjah, Dr. (Mrs.) E. Kharkongor, Smt. H. Diengdoh.
<b>ATHLETICS, BOXING</b>	: Shri T.J. Kharbhih, Shri S.K. Roy, Shri L. Pathaw, Shri B.K. Saha, Mrs. R. Pyngrope, Shri A. Khanduri, Mrs. A. Nongbri, Shri W. Lawai, Shri S.O. Lyngskor.
<b>INDOOR GAMES</b>	: Dr. M. Dey, Shri H. Iangrai.
<b>CRICKET</b>	: Dr. M.N. Bhattacharjee, Shri S. Sharma.
<b>VOLLEYBALL, HOCKEY</b>	: Shri S.K. Roy, Shri B.K. Saha, Shri A. Khanduri, Shri S.O. Lyngskor.
<b>MUSIC, CULTURE</b>	: Mrs. M. Gatphoh, Shri L.M. Pariat, Mrs. R. Devi, Dr. Mrs. D. Chattopadhaya, Shri T.T. Pachunga, Shri N.B. Rai, Dr. K.A. Ahmed, Miss V.R. Solomon, Mrs. N. Lytand, Prof.(Miss) C. Dhar, Prof.(Miss) D.L. Buam, Smt. V.R.S. Dkhar, Dr.(Mrs.) S. Pandey, Mrs. L.D. Marak.
<b>REFRESHMENT</b>	: Mrs. O. Kharkongor, Shri S.R. Nongkynrih, Mrs. L.P. Shadap, Mrs. R. Sarkar, Mrs. S. Dhar, Shri K.D. Roy, Mrs. N. Sinha, Dr. (Miss) R. Dkhar, Mrs. J. Chowdhury, Dr. (Mrs.) J. Pal, Mrs. D.N. Shabong, Mrs. E.N. Dkhar, Dr.(Mrs.) A.A. Ahmed, Dr. (Mrs.) D. Bhowmick, Smt. S. Choudhury, Smt. I.S. Warjri, Smt. B. Wanniang, Smt. I. Kharkongor, (Miss) B. Rynjah.
<b>DEBATE, QUIZ, ESSAY ETC.</b>	: Dr.(Mrs.) N. West, Dr.(Mrs.) D. Mawroh.
<b>COLLEGE MAGAZINE</b>	: Dr. M.N. Bhattacharjee



## TEACHERS' IN-CHARGE FOR VARIOUS ACTIVITIES OF THE COLLEGE FOR 2003 – 2004

<b>OVERALL IN CHARGE STUDENTS' UNION</b>	: Dr. S.K. Gupta.
<b>OVERALL IN CHARGE SPORTS</b>	: Shri K.D. Ramsiej.
<b>FOOTBALL</b>	: Shri T.S. Rajee, Shri W. Lawai, Shri S. Kharchandy.
<b>BASKETBALL</b>	: Shri R. Rynjah, Dr.(Mrs.) E. Kharkongor, (Mrs.) H. Diengdoh, Shri M.W. Synrem.
<b>ATHLETICS, BOXING</b>	: Shri T.J. Kharbhih, Shri S.K. Roy, Shri L. Pathaw, Shri B.K. Saha, Mrs. R. Pyngrope, Shri A. Khanduri, Mrs. A. Nongbri, Shri S.O. Lyngskor, Shri G.K. Nongkynrih, Shri P. Hadem, Prof. K. Umdor.
<b>INDOOR GAMES</b>	: Dr. M. Dey, Shri. H. Iangrai, Shri I.S. Kharkongor, Prof. D. Shadap, Shri M.V.T. Marwein.
<b>CRICKET</b>	: Dr. M.N. Bhattacharjee, Shri S. Sharma.
<b>VOLLEYBALL, HOCKEY</b>	: Shri S.K. Roy, Shri B.K. Saha, Shri A. Khanduri, Shri S.O. Lyngskor, Shri S. Lato.
<b>MUSIC, CULTURE</b>	: Miss V.R. Solomon, Shri L.M. Pariat, Mrs. R. Devi, Dr.(Mrs.) D. Chattopadhaya, Shri T.T. Pachunga, Shri N.B. Rai, Dr. K.A. Ahmed, Mrs. N. Lytand, Miss C. Dhar,





Dr.(Miss) D.L. Buam, Smt. V.C.S. Dkhar,  
Dr. (Mrs.) S. Pandey Smt. I.S. Warjri, Mrs. L.D. Marak,  
Smt. B. Wanniang.

**REFRESHMENT**

: Smt. O. Kharkongor, Shri S.R. Nongkynrih, Smt. L.P. Shadap, Smt. M. Bordoloi, Smt. S. Das, Smt. R. Sarkar, Smt. S. Dhar, Shri K.D. Roy, Smt. N. Sinha, Dr.(Miss) R. Dkhar, Smt. J. Chowdhury, Dr.(Mrs.) J. Paul, Smt. D.N. Shabong, Smt. E.N. Dkhar, Dr. (Mrs.) A.A. Ahmed, Dr.(Mrs.) D. Bhowmick, Smt. S. Choudhury, Smt. I.S. Warjri, Smt. B. Wanniang, Smt. B. Rynjah.

**DEBATE, QUIZ, ESSAY ETC.**

: Dr.(Mrs.) A.A. Ahmed, Dr.(Mrs.) D. Mawroh, Dr.(Mrs.) D. Bhowmick, Shri L. Pariat.

**COLLEGE MAGAZINE**

: Dr. M.N. Bhattacharjee.

**COLLEGE DISCIPLINE**

: Shri S.R. Nongkynrih, Dr. H. Dhar, Shri D. Mukherjee, Shri R.K. Das, Shri B. Roy, Shri K.D. Ramsiej, Shri T.S. Rajee, Shri H. langrai, Shri L. Pathaw, Shri B. Syiem, Smt. M. Gatphoh, Smt. R. Pyngrope Dr.(Mrs.) N. West, Dr. B.P. Tripathi, Smt. A. Nongbri.

**BOYS COMMON ROOM**

: Shri R. Rynjah, Dr. M. Dey.

**GIRLS COMMON ROOM**

: Smt. L.P. Shadap, Smt. B. Wanniang, Smt. D. Kharchandy.

## FEW WORDS FROM THE VICE - PRESIDENT SHILLONG COLLEGE STUDENTS' UNION

Miss Lovely Dora Kharsati

During the days of freedom struggle Aurobindo asked, 'What would be the form of Independent India ?' Replying the question himself, he said, "Freedom is not another form of imperialistic rule. It is to be utilised for attaining spiritual goal of life." Wasn't that very well said.

Well on that note I would like to thank the Principal Dr. (Mrs.) M.P.R. Lyngdoh, Vice - Principal, teaching staff as well as the non - teaching staff from the core of my heart for their love, affection, support and co-operation in all the activities of the Shillong College Students' Union.

My heart is filled with great pleasure to know that this year too our college magazine is being published. As we all know that the college magazine is a forum where the students can express his/her views and opinion and voice their grievances, I feel that all my friends will take advantage of this unique opportunity.

Our college is one of the very few colleges in the state who would publish a college magazine annually.

My special gratitude goes to Prof. I/c Or M.N. Bhattacharjee and all the members of the Editorial Board for their hardwork and

sincere dedication in bringing out this issue of the college magazine. A big 'Thank You' to all the students leaders of the Union as well as the students of Shillong College for their co-operation and participation in all the activities under taken by the union.

I would like to remind all my fellow student-friends that "The most important thing in life is not to win but to take part, just as the most important thing in life is not the triumph but the struggle. The essential thing is not to have conquered but to have fought well because many problems which at first seem perplexing and difficult are easily solved when carefully analysed and traced to their source." So, I do encourage the students to apply their mind systematically and diligently to any problem, the solution will be forthcoming.

Last but not the least, I offer my humble apology for all the short comings in my tenure and hope that the support of each one of you will continue to be there with the union.

Thank You, Khublei Shibun

And

"Let Strive For Perfection."



## **Report From The Music Secretaries**

We the Music secretaries would like to convey our gratitude towards the teachers, students and the union members for their contribution and co-operation during the last college week. We were grateful for all your support which made the college week successful. We would also like to convey our regards to the respected Principal of our college who gave us the opportunity to show our skills all over, during the previous college week.

During the college week, our programme started with the singing competition followed by the dancing competition and on the last day of the college week, a very Fantastic competition where the college student participated in a very healthy manner in which we named it 'the Prince and Miss Shillong College', where we the music secretaries have tried our level best to make the whole week up to the standard.

Our gratitude also goes to the honourable Minister Mr. R.A. Lyngdoh for giving us his precious time to be present in the function which made it a wonderful day through his presence. Not only his presence, but his thoughtful ideas really meant a lot to us.

We also thank the Principal of our college for giving us a wonderful speech which gave us encouragement to carry on our duty for the whole wonderful week. Her speech gave us more strength to work for the better and therefore cast aside our weakness. Since our Principal is strong-minded herself so also inspired us to be strong and broad-minded.

Apart from all gratitudes and thanks we would also like to apologize for any short-coming and negligence for which we are sorry.

*Music Secretaries*

*Music Secy., Mr. Cecilton. L. Mawphlang  
Asst. M. Secy., Miss Bethlehem J. Nongrum*

## **I HAVE LEARNED**

*— Lovely Dore Kharsati  
F.A. IIIrd. Yr. History (Hons.)*

I have learned that sometimes the people you expect to kick you when you are down will be the ones to help you get back up.

I have learned that sometimes when I am angry I have the right to be angry but that does not give me the right to be cruel.

I have learned that true friendship continues to grow, even over the longest distance. Some goes for true love.

I have learned that because someone does not love you the way you want them to, does not mean they do not love you.

I have learned that maturity has more to do with what type of experiences you have had and what you have learned from them and less to do with how many birthdays you have celebrated.

I have learned that you should never tell a child that his/her dreams are unlikely to be fulfilled. Few things are more humiliating, and what a tragedy it would be if they believed it.

I have learned that your family won't always be there for you. It may seem funny, but people you are not related to can take care of you and love you and teach you to trust people again. Families are not only biological.

I have learned that no matter how good a friend is, he is going to hurt you once in a while and you must forgive him for that.

I have learned that it is not always enough to be forgiven by others. Sometimes you have to learn to forgive yourself.

I have learned that no matter how bad your heart is broken the world does not stop for your grief.

I have learned that our background and circumstances may have influenced who we are, but we are responsible for who we become.



## Shillong College As I Look At It

— R. K. Datta

The history of heitherto existing Shillong College is the history of various struggles. I spent nearly four decades in Shillong College. Anything I describe about the College will be a part of my life. But I am conscious that it is not my biography.

I joined on 15-10-1965, fresh from the Gauhati University, a young man with no ambition. I was charmed of the beauty of the place and the accomodating nature of the people. Unhesitatingly, I refrained from responding to other job opportunities that came in my way.

Only three years before, in 1962, Shillong College came to this new (existing) campus from make-shift arrangement in Jail Road Boys' High School. Arts and Commerce streams were in full swing having day and evening shifts and Science stream opened newly in 1963. Under Gauhati University the arrangement was one year Pre-University course followed by 3-yr degree course. Each Department of Arts and Commerce with three teachers offered Degree Honours courses also. Modern Indian Language Departments only Assamese and Bengali had two teachers each, and offered second language.

Principal, Sri S.C. Datta was originally a lecturer in St. Anthony's College. Sri S.C. Datta, H.O.D. Mathematics and Sri S. Acharyya, H.O.D. Commerce of St. Anthony's

College, left the college following difference of opinion with the Principal and joined Shillong College at its formative stage. But their friendship was short lived and Sri Acharyya left Shillong College and established Shillong Commerce College. One thing I noticed was that each had respect for the other. Both of them possessed certain unique qualities which made them different from others. When I joined Shillong College, Sri Acharyya had already left and Sri D.S. Rawat who later on became Principal of the College was the H.O.D. of Commerce.

Principal, S.C. Datta was the father figure. I have some fond memories about him. A book on Calculus written by Sri S.C. Datta, was popular among the I.Sc. students of my contemporaries. In spite of some printing mistakes, virtually this book was my first guide in the field of Calculus. With this backdrop, I had respectful interaction with him. Not that we used to see eye-to-eye in all matters. We had difference of opinion on a number of issues. But it was dignified to get engaged even in heated exchanges with this great man. He knew, I used to stay in a mess. Whenever a new lecturer, generally from outside, was appointed he used to call me and tell, "Ranjit, make some arrangement for his stay". He had fatherly affection in his approach. I still repent that owing to some

misunderstanding, we did not accord him a farewell. I must admit that with a humble beginning and owing to farsightedness of this great man and the selfless service of the then Governig Body members like, Sri Dharmananda Das, Sri Maham Sing, Sri Amulya Choudhury and others, Shillong College has come up to what it is today. Interest of the college was paramount to Principal, S.C. Datta. In the order book he used to write himself all notices in beautiful English and neat handwriting.

Within few days of my joining here, I understood that senior teachers were divided into two groups. Pro.- S.C. Datta and anti- S.C. Datta. Young teachers in general were neutral, but a little tilted towards the Principal. In a span of few months four teachers of anti-Principal group were put under suspension. All of them went to the court of law to seek justice. Later on, I discovered that these teachers were not bad at heart, but misunderstanding with the Principal, led to this. After a few years three of them withdrew their cases and joined the college again, after their suspension orders were revoked. One of them Sri S. Bhattacharjee, H.O.D. History, later on, became Principal, when Sri S.C. Datta retired. The other two teachers were Sri S.R. Bhattacharjee, H.O.D. Political Science and Smti. D. Sengupta of English Department and the other teacher who did not join the fray was Sri B. Nanda, H.O.D. English. Sri B. Nanda was also a law graduate. Once

he contacted some of us when Sri S. Bhattacharjee became the principal in 1970. We met him at his residence in Upland, in one evening. He was alone and was cleaning fish bought from the market. He started explaining how he was senior to Sri S. Bhattacharjee, the then Principal of the college. We were amazed to learn the interpretation of the word 'and' and a 'comma,' in the section of a law. Our head loaded with legal interpretations, we came out and laughed out the junks. Next day we met the Principal and threw him the challenge that Prof. Nanda was ready for on open debate to establish his seniority. Principal, Bhattacharjee became furious. We did this, primarily to have fun and also to keep Sri Bhattacharjee and Sri Nanda apart. Some senior teachers did not like our youthful exultation. It still remains a mystery to me how Prof. Nanda with his complex nature could play on the violin.

Smti. Dipali Sengupta who became Chakraborty after her marriage, was Dipalidi (elder sister) to us. But to speak the truth, I had occasional cordial relations with her. On different issues we fell out. She was never a member of our Association (Assam College Teachers' Association). This was the main reason that my cordial relation with her was short lived. But Dipalidi had an artistic aptitude. She could make decent sketches.

Of the gang of four Sri S.R. Bhattacharjee, H.O.D. of Political



Science was a successful teacher and an interesting character. He joined the Association and became friendly with all teachers. His company was highly enjoyable. He had an unlimited stock of interesting stories and his presentation made them even more attractive. I still remember some of his stories and I shared a few with others. Prof. Bhattacharjee was highly intelligent. He met with premature death due to cancer.

Another interesting person I met was Sri Kshirode Behari Das, H.O.D. Bengali. A dhoti-clad simple man Kshirode da (elder brother) was famous for his unassuming utterances. Once he was asked by Principal, Sri S.C. Datta, why he was late for his Invigilation duty. Prompt came the reply, 'Sir, here most of the teachers are insincere and some of us who are sincere, sometimes feel the tendency of becoming insincere'. We enjoyed his retort. Kshirode-da once recited 'Karna-Kunti-Sambad', a lengthy poem of Rabindranath Tagore, without looking at the book and uniquely in male and female voice.

Dr. M. Saikia, H.O.D. of Assamese was a reserved man and maintained cordial relation with all. He left the college when he became the Principal of a college in his native place. The other man in the Department Sri R. Sharma became the Head. Prof. Sharma had a fascination for sweets and we used to tease him on this count. Premature death following a massive heart attack took away this simple man. Sri

Chandradhar Barua who joined the college following Dr. M. Saikia's resignation became the H.O.D. of Assamese. His pet story was about his research on 'holy festival'.

When Sri S. Bhattacharjee became the Principal, Smti. C. Choudhury who joined the college in 1966 became the H.O.D. of History. She had her education in Viswabharati and possessed a melodious tone. Once she sang a Tagore's song without the aid of any instrument. For the first time, I experienced such a beautiful and live display of Rabindra Sangeet. Wife of an Army Major, Smti Choudhury was an accomplished lady. Leukaemia snatched her away prematurely.

Prof. K.L. Choudhuri who became Principal later on in 1990, was the H.O.D. of Economics. On a number of occasion I had heated exchanges with him. But relation with Kanaida, as we used to call him, remained warm always. Some of us still feel the warmth of his large heart. He retired in 1995. Early part of 2003 brought the news of his demise. We were shocked. He was the last surviving retired Principal of Shillong College.

Prof. N.G. Goswami H.O.D. of Education was a reputed teacher and a simple man trying to help others in his own way. He died prematurely due to cancer. Another teacher in the Department of Education Sri B.N. Bhattacharjee was Baidyanathda to us. Always in dhoti and several times re-soled sandal at his feet, he was a





land-lord from West Bengal. He was bachelor in his fifty and was eccentric but respected by people of his homeland in West Bengal. There are many stories about his eccentricity. The other person in the Department was Smti B. Lyndem (Laso) who at present, is the Director, College Development Council, N.E.H.U. She was the only Khasi lecturer in the college. She was fluent in Bengali. She left the college to join the N.E.H.U. as a lecturer in Education Department.

Sri B.B. Datta was the H.O.D. of Philosophy Department. A short bald-headed man, Birajda was friendly with many of us. He was intelligent and a reputed teacher. On his superannuation Sri R.K. Deb became the H.O.D. of Philosophy. A tabla exponent and always on his two-wheeler, he was friendly to all. His mobility was a matter of discussion. The other man Sri S.B. Sengupta of the Philosophy Department, later on became lecturer in English. He was a voracious reader, soft spoken gentleman and always with an umbrella to protect him from sun and rain.

Sri D.S. Rawat, H.O.D. of Commerce was a perfect gentleman. Always in his suit and tie, he used to come in a small car. He also took Nepali Language class. Originally a G.U. Blue, Sri Rawat was a good footballer and was incharge of N.C.C. He maintained good relation with all. He became Principal in 1973 and continued for seventeen years. The second man in the Commerce

Department Sri S.K. Roy who left the college later on to join the Shillong Bar, probably did not enjoy the teaching profession. One day I saw him writing something on the black-board without leaving his seat. Later on, I came to know that it was a B. Com. Accountancy Class. Sri A.M. Paul who became H.O.D. of Commerce led a simple life and retired from service in 1995. Another teacher Sri B.C. Roy of Commerce, after retirement suffered from cancer and met with the inevitable.

Three teachers in different field of activities, who made mark were Smti. A. Datta of Botany Department, Sri J. Purkayastha of English Department and Sri T. Moitra of Economics Department. Anjalidi was the daughter of a famous botanist Sri A.C. Datta. She was affectionate and famous for her hospitality. Once she invited some of us to a dinner at her residence in Lachaumiere. She served all possible Bengli-Dishes. Sri T. Moitra who became H.O.D. of Economics and later on Vice-Principal of the college was a debator of repute and a good teacher. He was famous for his idle nature and could keep his cool even at highest provocation. Sri J. Purkayastha originally a science graduate became a lecturer in English. His books on Shakespeare's works drew the attention of internationally acclaimed authors on Shakespeare-literature. We enjoyed his company particularly his suspicious mind and analysis of ordinary events which were meaningful and extra-ordinary to him.



When I joined Shillong College, classes in science stream were P.U. (one year) and first and second year B.Sc. (Pass) of three year degree course. There were two part-time teachers in Physics. I became the H.O.D. of Physics, the day I joined. Sri P. Deb and Sri B.C. Goswami were the H.O.D. of Chemistry and Mathematics respectively. Both were good friends. Prof. P. Deb was quite handsome and possessed natural leadership quality. He was our leader and we used to call him 'Dean of the Faculty of Science'. He was a successful teacher. For unknown reasons he was a frustrated man and ruined himself and met with a tragic end. Sri B.C. Goswami with more than Six feet height was a sportsman and was like our elder brother. He retired in 2001 as Vice-Principal of the college. Sri K. Datta and Sri U.C. Kakati were the H.O.D. of Zoology and Botany respectively. Both of them used to take active part in the cultural activities of the college. Sri K. Datta retired in 1994 and the beginning of 21st century brought some tragedy in his life and he expired in 2002. Sri U.C. Kakati retired as Vice-Principal of the college in 2001.

The science wing of the college was opened without the approval of the D.P.I., Assam and the Education Department Govt. of Assam did not extend help to the science section. The Arts and Commerce streams were under Deficit-Grant-In-Aid and the science wing was not. This led to a feeling of insecurity in the mind of science teachers who felt that there

must be someone as Teachers' Representative in the Governing Body of the college to place their point of view. Some Arts and Commerce teachers were opposed to the science teachers, but many were with them. The election of Teachers' Representative to the Governing Body gained importance. On one occasion Principal, Sri S. Bhattacharjee rejected science teachers' nomination papers on the ground that the science teachers being in the non-deficit wing, were not eligible to become Teachers' Representative. Some of us immediately rushed to the D.P.I. who understood the problem and immediately issued an order declaring the Principal's stand as *ultra vires* and declared the uncontested election of two persons having allegiance to the Principal, as null and void.

Within four years of my joining the college, I became the secretary of the Shillong College Unit of A.C.T.A. For several years I was elected Unit Secretary and Teachers' Representative to the Governing Body I was the unit secretary at the time of transition from A.C.T.A. to M.C.T.A. During those days some senior teachers made some unpalatable remark about me. In their opinion, I was 'another Nanda in the making', meaning that I would drag the teachers to the court of law as Prof. Nanda did. However, later years proved them wrong.

In 1969, a good number of teachers joined the college. One of them Sri A.C. War was the lecturer in the newly sanctioned post of Khasi



(MIL). He was a devoted teacher. Popularly known as 'Ba-Toi', he gave the shape of the Department. He was later on joined by Sri B.C. Jyrwa, an established author in Khasi Literature. The killer disease cancer took away Prof. War while in service.

Another teacher Sri A.K. Gurung of Hindi (MIL) virtually ruined himself and met with an end prematurely.

In the college office a number of people joined and left. The official procedure took proper shape when Sri S.C. Sorcar joined. His method of keeping records and files is notable. His acumen sometimes earned him the displeasure of others. He expired prematurely in December, 2002 following a massive heart-attack. His death caused a vacuum. I was always fortunate to have been liked by the non-teaching grade IV employees also. Many of them have retired.

Students in general, have been obedient. During 60's, 70's and early 80's, the Students' Union Elections had been quite colourful. The elections were direct and stiff. The College-Week-Celebrations were notable. The entire college used to wear a festive look during the celebrations. I still recollect how a girl student played on a Sitar; and an One Act Assamese Play on a village school teacher, a mock parliament, performed on different

occasions. In the later part of 80's, when the direct election was discouraged and election of class representatives was introduced, the exercise probably lost its charm to the students.

There has been qualitative change in the lot of teachers in the last twenty five years. The credit goes to the University Grants Commission, the Govt. of Meghalaya and the united effort of the teachers through M.C.T.A. (Meghalaya College Teachers' Association).

Shillong College authorities always maintained a rapport with the staff. The staff now are entitled to the benefit of the Staff Welfare Scheme, Group Savings Life Insurance. The Shillong College Employees' Co-operative Mutual Benefit Society established by the staff is running well and the staff derive the benefit of soft-term loan. The Shillong College Academic Society established in 1997 by the teachers take care of Academic activities other than class room teaching and has already earned a name by successfully organising a number of National Level Conferences. The college with a strength of more than 70 teachers is forcefully marching ahead and is ready to cross many more milestones in the days to come.

*Shri Ranjit Kr. Datta retired on 31.08.2003 as*

*Vice-Principal of the College.*

# National Integration Camp (NIC)

For the first time The National Integration Camp (NIC) was held in Shillong College, Shillong from the 12<sup>th</sup> – 21<sup>st</sup> October, 2002. About 200 College and University students from 14 states Andhra Pradesh, Arunachal Pradesh, Himachal Pradesh, Jharkhand, Kerala, Karnataka, Mizoram, Nagaland, Orissa, Rajasthan, Tamil Nadu, Tripura, Uttar Pradesh, and Meghalaya participated in the NIC where they have formed a strong corporate life and they were well knitted. It is just a wonder how the differences in culture, language, way of life, belief, tradition etc. that prevail in different community, society and states are melted during the ten day programme. Yes, NIC is an effective instrument for uniting people in India. Thanks to the National Service Scheme of the Ministry of Youth Affairs & Sports. Some of the highlight of the programmes are :

(1) Staying together : All the campers from north – south – east-west of India stayed together in Shillong College sharing, interacting and learning from one another.

(2) Fooding : All the Universities and States prepared their special food items during the camp. Though the food prepared by the north may not be liked by the south, and the east may not like the west food items, yet the pill of loathsome was sugarcoated by the love and adjustment. Finally food became tastier.

(3) Community song : Every morning there was a community singing with national theme like Long Live India, United We Stand, divided we fall, Vande-Mataram, we will take India to a glorious height, etc. The campers walked around the college campus to sing and raised the pledge to work together. The community songs have helped the campers to have a new vision of undivided India.

(4) Project Work : The NIC was also a piece of wonder as all girl participants removed the earth to enlarge the Basketball ground of the Shillong College. As they passed baskets from one to another they also clapped and song with joy. There has been a uniform field work programme throughout.

— **Shri H. Iangrai**  
**NSS Programme Officer,**  
**Shillong College, Shillong.**

(5) Seminar Programme : The NIC was also well fed and nourished by eminent scholars like staff of NEIDAC, Dr. G. Das, Dr. B. Buam, Dr. B. Jyrwa, Dr. M.P.R. Lyngdoh, Dr. A. K. Nongkynrih, Ms. P. Mukhim, C. Khonglah, S. Lyndem, H. Kharbhih, L. Jyrwa and others. Each one talked empowerment from different angle and highlighted steps to build a strong India.

(6) Cultural Programme : The presentation of cultural programme exhibited a great beam of light. All participants sang and acted according to the tune and meaning of the other groups presentation.

(7) Cleaning drive : Cleaning drive was organized in NEHU Campus and in Mawphlang village. Though rain disrupted the programme all participants stood unitedly and solidly like a rock to show their readiness and ideal for clean environment and harmonuously carried out their respective duties assigned.

(8) Rally : A peace rally was organised in the city. All the 14 Universities and States carried their own banners, placards, slogans, posters for peace and stability.

At the time of departure it was a great emotional scene as they are not sure when they are to meet again. They shouted LONG LIVE SHILLONG COLLEGE, LONG LIVE MEGHALAYA, LONG LIVE INDIA. Local volunteers dropped the participants to the Railway and Bus stations and bid them good bye.

At last, as the Organising Secretary, I wish to thank Apteck, ICSSR Social Welfare community and rural development, IOB, PNB, IGNOU, Shri R.G. Lyngdoh M. L. A., Shri P. T. Sawkmie M. L. A., Shri J. A. Lyngdoh M. L. A., Shri S. K. Sun, Shri S. Marbaniang, R. Wahlang and others who have helped directly and indirectly for the success of the National Integration Camp.



# A BRIEF REPORT ON THE EXCURSION TRIP

*A report by:*

*Eric Born Nongsteng*

*Student-Leader of the Excursion Trip 2002*

After a long gap, the students of Shillong College had the chance to go on an excursion all thanks to the Shillong College management who had paved the way for the trip after hearing long due demands of the past students.

The third year degree students of 2002 batch were the lucky one. Altogether 36 students and two teachers Prof. (Ms.) A. Nongbri and Prof. (Ms.) D. Kharchandi accompanied the students. The team left Shillong for Guwahati on January 19, 2003 via road and reached Guwahati at 5:00 in the evening. From there we head off to Dadar in Maharashtra on January 22 at around 4 in the morning. We had great fun and enjoyment throughout the trip on trains.

On reaching Dadar, we stayed at Don Bosco Matunga for a night and started off to Goa on January 23 via road, we arrived at Goa a day later. We stayed at Azad Bhawan, then went for a beach walk on January 25 to Mirumar beach.

After being deprived for so many years of a Republic Day Celebration in the state, we had a great time in celebrating the day at Goa. Then on next day, we went to Arjuna & Vagator beach where one could not stop praising the scenic beauty, sunshine and water.

From there we went to old Goa, on January 28, where we enjoyed both sides of Goa. Then on January 29, Colagute beach was our next destination. January 30, we went to Emerald Cruise, Mandavoc River,

Paradise, next day we had some rest.

The 1<sup>st</sup> day of the second month was spent at Vasco da Dama and on February 2 we left for Mumbai at 3:30 P.M. We reached there the next day. While we had a good sight seeing at water kingdom on February 3 followed by Museum, Gateway of India, Jawaharlal Nehru Science Centre, Shoe House on the next day.

For four consecutive days, from February 4 we went shopping. Then finally for home sweet home on February 10 at 10.10 P.M.

The people of both states were friendly, and we learnt so much from the trips. We were shocked to see how advanced the two states were in comparison to our state. Strange but true we need some change in our state else we will feel inferior to boost of our state.

As the member of the S.C.S.U., I would like to express my deepest thanks to the Principal, Dr. (Mrs.) M.P.R. Lyngdoh and the Management Committee for giving us the chance of a lifetime. Further my special thanks to past students like D.L. Shylla, N.B.S. Khyriem and also to R. Marbaniang, L.D. Kharsati who have been struggling hard for excursion. My special thanks to Prof. A. Nongbri and Prof. D. Kharchandi.

Such excursion trips should be continued and students will learn more when they see everything with their own eyes.



# A Note On The 2003 Excursion

**Contributed By —**

*Rolin Bond Rajee, B.Com. 3rd Yr.*

*Pynhuhlang Shullai, B.Com. 3rd Yr.*

*Pynhunlang Majaw, B.A. 3rd Yr.*

*Donald Jyrwa, B.A. 3rd Yr.*

*Khamti Lyngdoh, B.Sc. 3rd Yr.*

The announcement about an excursion for Final Year students was perhaps one of the best things that could happen to us. 'Mumbai' and 'Goa' was indeed too good to be honest ! We submitted our names and waited anxiously for the great day to come when we could leave home and travel with friends and classmates.

For many of us it would be a first time experience to travel outside Meghalaya. Preparing for the trip was an excitement in itself ! We also made great plans, looking forward to meeting new people and experiencing new culture and tradition. We wondered about the "much heard of" beaches of Goa and the magnificent metropolis — Mumbai.

19<sup>th</sup> of January, 2003 marked the beginning of our journey. We wonder if passers by at the Meghalaya Transport Corporation, Police Bazar noticed a group of thirty eight bubbly, hyper active students !

Accompanied by two teachers, we left the MTC station at 10.45am. Gauhati had a different story for us. The

long hours spent at the Railway Station waiting for the "Dadar Express" to take us to Mumbai. Well those long hours of waiting was indeed excruciating. Some of us had our share of platform "Chair and snacks" and of course who can forget the bouts of ludo played to while away the hours.

Our teachers divided us into six groups each having its own group leader. This indeed made us more organised. By 5.00pm we were on our way chugging along the tracks and it seemed to be a long journey of three days. However the train journey brought in a huge dose of fun from cracking jokes to playing cards, from eating to sleeping and of course taking precious photos. It also enabled us to get a view of great bridges, fields, mountains and countless stations along the route.

It was in the wee hours of the 22<sup>nd</sup> morning, 3.45am to be precise, that we reached Dadar. That day was spent at Matunga Don Bosco Centre. Most of us, exhausted after the journey preferred to stay indoors. However the more adventurous ones wasted no time — it was shopping and roaming from the



start. 23<sup>rd</sup> January was the day we left Mumbai for Goa and it was thirteen hours on the road by bus. The next day at 5.00am we walked on Goa's soil ! For ten days we stayed at the Azad Bhawan, Porvarim and apart from shopping and sight-seeing the moments spent at the beaches were memorable, (especially the Calangute Beach which is known as the Queen of the Beaches), Mopusa, Panaji, Porvarim, Vasco Da Gama, Christian Art Museum were some of the places we visited. We even went for a cruise down the Mandavee river. This was indeed a life time experience. There were live performers and fun all around. The tendays quickly passed and it was back to Mumbai on the 3<sup>rd</sup> of February. This time we halted for seven days.

Our trip to the famous "Water Kingdom" at Gorai Island meant travelling by bus and also by ferry. At the island, we got a glimpse of what "water kingdom" is all about — swimming, sliding in the waters, playing and even dancing ! Yes we all had our share of fun and enjoyment.

Back at the city of Mumbai we wasted no time. We had a busy schedule of sight seeing — Marine Drive, Gateway of India, Hanging Gardens, Prince of Wales Museum, Only to a name a few of course, we cannot forget the

ennumerable trips to the different markets. By 10.10pm on the 10<sup>th</sup> February we were on the train that was to take us home via Kolkata. We even had to halt at Kolkata. It was a good experience.

Finally, at 8.00pm on the 13<sup>th</sup> February we were at familiar grounds once again. This time it was Guwahati. Our experience seem to have no end for the bus that was supposed to wait for us and take us home was no where to be seen. It was only at 10.00pm that we managed to get 'Sumos' to take us to our hills.

We knew that all good things do come to an end for we arrived home at 3.00am in the morning.

This Excursion was a real experience for all of us. We also realised that even a small territory like Goa could develop so much with the people so frank and honest. It did pose a challenge for us Meghalayans. We are now more enlightened about life, culture and traditions of other people. This trip broadened our mind and all of us will definitely go on such a trip again, if given a chance. As a closing note, it would really be appreciated if the college authorities could make this an annual event for the students. Bon Voyage !!

# A Real Treasure House

— Smt. Ailynti Nongbri  
Department of Khasi

*"Aim at the sun, and you may not reach it; but your arrow will fly far higher than if aimed at an object on a level with yourself."*

— Joel Hawes

Margaret Treasure Pathaw – a real treasure house of exceptional abilities. A student of BA IInd year and a vivacious young girl of twenty, she is already a name to reckon with. Reason-she won laurels for the State by annexing the gold medal in the 60Kg category weight lifting competition in the recently concluded XXVII senior National Arm Wrestling Championship held at Guwahati in 2003. Being only the third State Player to hold this prestigious title, she added another feather to her cap when she went on to win the "Champion of Champions" title in the same competition.

For this demure, beautiful, unassuming "wonder girl" from Meghalaya, it has been a story of continued success. Right from 1997 when she look up arm wrestling as a profession, there has been no looking back for her. Sheer perseverance, dogged determination took her nearer to her goal each time she participated in a sporting event both at the State and the National-level. She took her first plunge in the national sporting scene in 1999 and in the Arms sport Championship held in Punjab that year, she bagged the second prize in the 50Kg weight category. In 2000, in XXIV senior National Men & Women Arm Sport Championship she seized the top honour by clinching the first position in the 55Kg category. In the XXV Senior National Men & Women Arm Wrestling Championship 2001, she secured the Second position. After a hiatus of a year, she went on to win the gold medal in the XXVII Senior National Arm Wrestling Championship - her achievement all the greater as she competed in the 60Kg category

for the first time.

Besides being an excellent sports person, Margaret is also a successful NCC Cadet of 61 Meghalaya Girls NCC BN and has many achievements to her credit. She is credited with successful completion of All India Rock Climbing Training Camp held at Gwalior conducted by the NCC Directorate of Madhya Pradesh and Chhattisgarh. In 2001, she successfully attended the Armed Forces Military Hospital Attachment Course. In the same year she went on to earn the distinction of being the best disciplined cadet in the Pre Tsc Thal Armed Training Camp held at Dinjan from 21<sup>st</sup> August to 1<sup>st</sup> September. She takes pride in being the sole cadet to be selected from the NER for the OTA Officers Training Academy Attachment held at Chennai in 2002.

She owes much of her success to the intensive and rigorous training that she underwent under the able guidance of Dr. F.T. Sun. In her own words, "I was given 6 hours a day to practice, three hours in the morning and three hours in the evening which was so painful to my arms." A message comes reverberating very clearly through success story of Margaret Pathaw. "The winner is he who give himself to his work, body and soul."

But there is no resting on her laurels for Margaret right now. She has miles to go and dreams to fulfill. "I still aspire for better results and hope to put my State and the NER in the World Map." She says confidently. As she prepares to proceed to Canada to participate in the World Arm Championship to be held on the first week of December, all of us here wish her a grand success. "May she win and be star in the tournament of world sporting scenario" is our sincere prayer.

# BOOKS AND READING

— Mr. Dayoomiky Tre Allan Sariang  
B.A. 1st Yr. (Eco.)

Happy is the man who acquires the habit of reading when he is young. He has secured a life-long source of pleasure, instruction and inspiration. So long as he has his beloved books, he need never feel lonely. He always has a pleasant occupation of leisure moments, so that he need never feels bored. He is the possessor of wealth more precious than gold. Ruskin calls books, "Kings' Treasure" — treasuries filled, not with gold and silver and precious stones, but with riches much more valuable than these — knowledge, noble thoughts and high ideals. Poor indeed is the man who does not read, and empty is his life.

The blessing which the reading habit confess on its possessor are many.

Provided we choose the right kind of books, reading gives the highest kind of pleasure. Some books we read simply for pleasure and amusement — for example, good novels. And novels and books of imagination must have their place in everybody's reading list when we are tired, or the brain is weary with serious study, it is a healthy recreation to lose ourselves in some absorbing story written by a master hand.

But to read nothing but books of fiction is like eating nothing but cakes and sweetmeats. As we need plain, wholesome food for the body, so we must have serious reading for the mind. And

here we can choose according to our table. There are many noble books on history, biography, philosophy, religion, travel and science which we ought to read, and which will give us not only pleasure but an education. And we can develop a taste for serious reading, so that in the end it will give us some solid pleasure than even novels and books of fiction.

Nor should poetry be neglected, for the best poetry gives us noble thoughts and beautiful imaginations clothed in lovely musical language.

Books are the most faithful of friends. Our friends may change, or die; but our books are always patiently waiting to talk to us. They are never unwilling to converse as our friends sometimes are. No wonder a reader becomes a "book-lover".



# Globalization.....

— Marshall Kharbani  
B.Sc. 1st yr.

This is a real perspective on the world we live in. .... The definition of globalization.

Q : What is the height of globalization ?

Ans : Princess Diana's death.

Q : How come ?

**Ans : An English princess with an Egyptian boyfriend crashes in a French tunnel, driving a German car with a Dutch engine, driven by a Belgian who was high on Scottish whisky, followed closely by Italian Paparazzi, on Japanese motorcycles, treated by an American doctor, using Brazilian medicines !**

**That's Globalization !!!**

## ANATOPIISM

Oxford Dictionary's latest definition of the following words

*Conference* – The confusion of one man multiplied by the number present.

*Cigarette* – A pinch of tobacco rolled in paper with fire at one end and a fool on the other.

*Lecture* – An art of transferring information from the notes of the lecturer to the notes of the students without passing through "The mind of either".

*Divorce* – Future tense of marriage.

*Compromise* – The art of dividing a cake in such a way that everybody believes he got the biggest piece.

*Tears* – The hydraulic force by which masculine will-power is defeated by feminine water power....

*Dictionary* – A place where success comes before work.

*Conference Room* – A place where everybody talk, nobody listens and everybody disagrees later on.

*Classic* – A book which people praise, but do not read.

*Smile* – A curve that can set a lot of things straight.

*Office* – A place where you can relax after your strenuous home life.

*Yawn* – The only time some married men ever get to open their mouth.

*Etc.* – A sign to make others believe that you know more than you actually do.

*Committee* – Individuals who can do nothing individually and sit together to decide that nothing can be done.

*Experience* – The name men give to their mistakes.

*Atom Bomb* – An invention to end all inventions.

*Philosopher* – A fool who torments himself during life, to be spoken of when dead.

*Opportunist* – A person who starts taking a bath if he accidentally falls into a river.

*Optimist* – A person who while falling from Eiffel Tower says in midway "See I am not injured yet".

*Miser* – A person who lives poor so that he can die rich.

*Father* – A banker provided by nature.

*Criminal* – A guy no different from the rest ... except that he got caught.

*Boss* – Someone who is early when you are late and late when you are early.

*Doctor* – A person who kills your ills by pills, and kills you with his bills.

*Politician* – One who shakes your hand before election and your confidence after.

# The End Of The Dinosaurs

— Ebeon Nalle Kharjana  
B.Sc. IIIrd Yr.

Millions of years ago before human evolution, Dinosaurs came into existence on this earth. They had ruled and dominated the land for about 160 million years ago. By comparison, modern humans have just existed for 1,50,000 years ago. But now these animals were found only in Fossils as remains preserved in the rocks. *Megalosaurus* (a meat eating dinosaur) was the First dinosaur to be discovered and in 1824 it was given the name.

In about 250 million years ago, the Triassic period began when a vast number of animals, both on land and in the sea became extinct. Scientists are unsure about this of how and why did they become extinct ? But a number of animals survived which, however, includes the mammal like reptiles. It was in this period that one particular group of reptiles began to achieve dominance and by the late of the Triassic period some archosaur species (a reptile species which is a fore runner) moved around on two legs all the time and they were the first dinosaurs.

208 to 144 million years ago, scientists said that the Super-Continent Pangea began to split into two : Laurasia and Gondwanaland and they started to drift apart from each other. This brought changes in the climate which becomes warmer and wetter causing sea level rising and wide spread flooding of low lying lands. These changes led plants especially corniferous trees to become abundant, providing source of Food for the Dinosaurs. This time is known as the Jurassic Period.

It was during this time that many species of dinosaurs emerged which ruled the land and dominated the skies and seas. They were of different kinds from Carnivores, Herbivores, large and small. This age is known as the 'Age of Dinosaurs' and for million of years they dominated the land and after this the earth entered into a time which is known as the Cretaceous Period.

The Cretaceous Period was marked as the hey day, for the dinosaurs. Wide variety of plants grew in all parts of the land and in abundance. The abundance of plant food favoured new species of plant eating dinosaurs. A variety of new predatory dinosaurs also appeared.

Although, during this time they dominated and ruled the land, but by the end of the Cretaceous Period all the dinosaurs were extinct. No one knows why and how ? Evidences shows that the event was quite abrupt and unclear. Some scientists thought that a massive asteroid may have crashed into the earth during this period and resulted in the explosion which may have filled the atmosphere with dust and lowering the temperature for years. This explosion may have caused the extinction of the dinosaurs, pterosaurs (Flying reptiles), marine reptiles and other species.

But another theory said that a massive Volcanic eruption could have taken place on the earth during this period, blasting millions of Cubic Kilometers of lava in the atmosphere which produces the same effect as an 'asteroid collision'.

Evidence for both these theories comes from the discovery of Geologists of a layer of metal, called Iridium in the late cretaceous rocks. This metal is believed to be present only in Asteroids or in the core of the earth, but nowhere else. Iridium dust thrown up by an exploding Asteroid or lava may have settled on the earth's surface and then later compacted in the rocks.

While the dinosaurs and pterosaurs faced extinction, a number of species of reptiles survived. The end of the Dinosaurs offered an opportunity for mammals to become dominant land animals and for birds to rule supreme in the air.



# NUCLEAR THREAT

— Raile Rocky  
XI, Science.

The cataclysm of the Atom Bomb at twin cities — Hiroshima and Nagasaki in Japan in the second world war is perhaps the most grisly sight that civilised society has ever witnessed. The normal life activities of city dwellers changed in a split second of mushroom cloud. The very term "nuclear war" sounds horrifying and dreadful. Nuclear arsenal can wipe out the entire human existence from the face of this planet. This beautiful earth with innumerable living beings will be extinct into nought in the event of a nuclear war. Just a pressing of a button can unleash forces, that will put an end to all living beings on this planet. It will be the height of mankind's stupidity if such a catastrophe were to take place in the future.

The greatest blessing to mankind, perhaps, is science. Nothing better has happened in the history of man than the advent of science in his life. The world into which science came was a world of ignorance, suffering and hardship. Science has come as a panacea to man's problems. However, there is the other side of the picture, science has done greatest disservice to mankind in the field of armament. Science has progressed so much that technology has advanced superlatively. Amidst the many inventions as a blessing to mankind there has also been an invention of mass destructive nuclear

weapons that have become the hellish terror to everybody. It is not surprising that in the laboratories of different nations some of the best scientific brains are vying with one another in the production of newer weapons of death and destruction.

The twentieth century was the age of science and war. Two world wars have used science for the purpose of the utmost destruction. Never was truer than today that knowledge is power and power always corrupts and absolute power corrupts absolutely. If in the first world war, the invention of aeroplane sheltered the concept of the front and the borders of war, the second world war proved for superior in weapons that beat all the previous records of death and destruction in terms of scale and gravity. Blitzkriege from both Axis and Allies brought untold misery and havoc on both sides. At the climax of the war, the world witnessed the devastation of the Atom bomb in Japan which reduced Hiroshima and Nagasaki to ashes.

The use of two atom bombs in Japan was an isolated event but it was a written message on the wall to the whole world that modern wars making use of nuclear bombs would cause a complete destruction of all living beings on the face of this earth. The adverse impact of nuclear bombs will indiscriminately bring havoc to all





nations of the world. For the winds of the nuclear bombs will have no boundaries and show no partiality. Former Russian Prime Minister Khrushchev stated during the cold war that in case a third world war breaks out, it will be a nuclear war and will be one in which "the living will envy the dead." An American tele-film on nuclear war, "The Day After" has graphically depicted the horrors of nuclear warfare. The scenario is really frightening. It is this blood-curdling prospect of Atomic warfare that should awaken the conscience of a large section of thinking people.

We are in the 21<sup>st</sup> century today and there is a new concept of new world order in which every effort is being made to turn it into an era of abiding peace but even the best efforts seem to be doomed as a third war is looming large before the eyes of the world. The cold war era between two super-powers USA and USSR – may have come to an end but that does not necessarily mean that all nuclear threats have also come to an end. The two nations, in the interest of lasting World peace has tried bilaterally to reduce nuclear war heads. But the nuclear policies of both nations still top in their own national agenda. The US, much against its counterpart Russia and other nuclear nations, went ahead with its policy of ABM (Anti-Ballistic Missile) programme as a deterrance to nuclear threat from enemy nations. Russia may

no longer be a super power but it still possesses a high number of nuclear arsenals. Now the fact is that many nations have joined the race of possessing or manufacturing nuclear weapons. This is the biggest threat of nuclear war.

Nations are suspicious of one another. Nation, big or small, have joined the nuclear race. This has led to a strive for nuclear superiority and to Research especially in the developing nations. This unfortunate trend must be reversed if we wish to build a world devoid of fear and suspicion. This can be done if we work towards the establishment of mutual trust between nations. Mankind has worked hard down the centuries to build a civilisation that we are all proud of. But this present society, which is the culmination of centuries of efforts and dedication by people who had the welfare of their fellow beings in their hearts will be destroyed if man's genius in science and technology is misguided and misdirected.

Before us now lies a new era in which the power of atomic energy has been released. That age will either be of complete devastation or in which new sources of power will lighten the standard of living all over the world. It is for us to decide whether we will destroy the world with the atomic bomb or rebuild it with atomic energy to make it a beautiful place to live in.

# WAR ACHIVES NOTHING, SOLVES NOTHING

— *Mercy Kimprii Manaloor*  
*XI, Science.*

War creates a vicious circle of hatred, discord, and destruction. Wars and armed conflicts recur like epidemics and cause untold suffering, devastation, ruins, terror, exploitation, suppression and atrocities.

War solves nothing, settles no issue as they are big ego-trips of over ambitious political leaders. We have not learnt anything from past experiences or history. There is always a recurrence of wars and armed conflicts. We often forget that true victory lies in the conquest of hearts and not in destruction-an annexation of land and countries. One war leads to another and yet more wars are fought. They are a great challenge to man's urge for peace, harmony and co-operation.

It is high time that we merge our nationalism into internationalism and strive to attain the goal of one united world. There is a danger that this past-cold war era may once again change into a bipolar one as is evident from China's emerging as a new super power. The conviction that "if you want peace be prepared for war" is false and baseless. It gives rise to endless rivalry and arms race among nations. For our prolonged stay and survival, it is necessary that we restore peace, disarmament and mutual trust. It is an irony that man wants peace, prosperity and co-operation but prepares for war, discord and enmity. There have been breathing spaces between one war and another which have been used invariably for preparing for the next mayhem, genocide and holocaust.

Recurrence of wars can be likened to the epidemics which visit and scourge humanity repeatedly. The First World War lasted for about 5 yrs. from 1914 to 1919

because of extreme nationalism, clash of egos, selfishness and a very false sense of patriotism. Thus, the Second World War was just a sequence to this infamous war. We always prepare for war inspite of our pledge for peace, harmony and co-operation. Actually, there is no vanquished, no victor in a war and yet we resort to it to decide the doom that follows it.

History keeps on repeating itself with vengeance. The ancient wars have been waged in the fond hope that there would be no further wars after the present one. But actually, one war leads to another and yet another because of the injustice it creates, the humiliation it generates and the feeling of vengeance it feeds. The truth, simple and universal, is that-no war solves any problem, settles any issue or brings peace.

Noble ends can be achieved only through noble means. If we want peace, we must work peacefully. It cannot be achieved with military mentality. Arms race, military mentality etc. are really dangerous. They give rise to hostility, distrust and conflicts and peace is jeopardised. It is in the peaceful atmosphere that co-operation, harmony and goodwill among nations can be generated.

We have been living in a constant environment of fear, doubts, suspicions, hatred, un-controlled political and national ambitions, exploitations and tensions. The path to ease tensions and alleviate sufferings lies not in war and stockpiling of destructive weapons but in restoration of peace, non-violence and settlement of disputes through bilateral talks and dialogues. National sovereignty should merge into international sovereignty. This is the only way to improve chances of better and prolonged survival.



# Disintegration ! Discrimination !

— Geoffrey A. Japang  
IInd Yr., B.Com.

'Blood is the stream of life'. But this is not a new thing to us, and we know that the man who discovered 'blood circulation' in human body was William Harvey. Then the one who categorised human blood into different groups was Karl Sandsteiner. And here is another moving story of one man with an amazing discovery, and whose discovery saved thousands of people in World War II. The man who first discovered "Blood Transfusion" and set up the first Blood Bank on New York city.

Pause ! Think !

Charles Drew was born in Washington, D.C. in 1904. In those days, as a black child, he was not allowed to go to the same schools as white children. But he had good schooling with help of his parents, who wanted him to go to college and get a good job. Charles Drew made good grades, because he worked hard at school. He got a scholarship to go to college. He became a star football player and ran on the college track team. Because he wanted to help other people, he decided to become a doctor. In 1928, he entered medical school and began his life-long scientific study of 'blood'.

It was not easy to get a blood transfusion in 1940; there was no way to keep blood fresh, or take it to where people might need it. One day Drew was working in his laboratory. Charles Drew discovered that if he got rid of the solid cells in blood, and kept only the liquid part called 'Plasma', the liquid could be stored for a long time. It could be used in transfusion

whenever blood was needed. After this Discovery, Dr. Drew set up the first Blood Bank in New York city.

When world war II broke out overseas, many people were wounded and needed blood transfusions. Charles Drew suggested sending 'plasma' instead of 'whole' blood. His idea worked. He started collecting blood, separated the plasma, and shipped it safely to injured people. His work saved thousands of lives.

After America entered World War II, Charles Drew became the first Director of the Blood Bank of the American Red Cross. He went on to lead efforts to collect blood.

For a long time, the whole Army and Navy refused to accept blood from black people. The Army told the Red Cross to separate the donated blood of black people from that of whites. Charles Drew explained that there was no such thing as "black" and "white" blood. Blood was blood, but no one listened. This made Charles Drew very sad and angry. He resigned from the Red Cross. Drew began to teach medicine, and became famous as a surgeon. In 1943, he received a special award from the National Association for the Advancement of Coloured People (NAACP). By using his talents to help other people, Charles Drew set an example for people of all races. He proved that what you do, not the colour of your skin, shows the true worth of a person.

(Source — True Friend Magazine.  
May, 2000.)

# OUR BACHELOR BOYS

— Mary Lyngdoh  
XI, Science.

"Always, there is a woman behind every successful man. But look at the largest democracy in the world — India. Both the Prime Minister and President are Chronic Bachelors . Is the country lagging behind in so many fields on this count?"

By Priya Darshini  
"The Woman's Era"

Everybody who is anybody has his or her own pet theory about why our country is not progressing as it should. Our political leaders are at the bottom of it all. And not, because they are incapable or inefficient or corrupt. It is because they are BACHELORS.

As everyone knows behind every successful man is a woman... but these poor souls have none. How then, can anyone expect them to be great at their work ?

Look at our Prime Minister and our President. Surely, the course of our country would turn dramatically if there was a little woman in the house ? Without a wife a man is only half a man. Even our ancient scriptures avows this fact. And to think so many of our country's leaders are doing just that ! Is it wise to leave the country's fortunes in the hands of men who do not have women behind them. Let us clear this matter : who does our Prime Minister relate his day's woes when he has had a bad day in Parliament, fending off nasty questions from the opposition ? Does he

the speak to his man Friday or to his pet dog ? The Maharaj in the kitchen or the chappie sweeping the garden ? Is it the same thing ?

The wife can murmur soothing words and press a fevered forehead and at a pinch, even give a neck and shoulder massage to relieve stress. But the poor wifeless guy will have to press his own head and rub balm on his own neck .... and where's the fun in that.

If he had a wife do you think he would even have bad knees which necessitated the importing of a Pravasi surgeon ? His wife would have detected the problem at the very outset, cut off the fat from his diet, kept an eagle eye on the daily food and drinks, and nagged him to go for a walk in Lodhi Gardens in the morning with out fail. She would have certainly stopped him from reading his poetry to people at the drop of a hat, and spared his captive group of hangers on untold misery of nodding their heads and saying wah.....wah..... when they would rather be home playing with their grandchildren.

If our President had a spouse he would never have had the courage to wear his hair as long as he does. Ask any woman whether she would let her husband or son grow hair like that. Toubha, toubha ! They will say hair falling all over the eyes will ruin eyesight and it makes a guy look like a hippy.

Even when the man's hair grew a micro millimetre his keen eyed wife can detect it and will send him off to get it trimmed. It is some secret sense wives have. We know that our President is a wise and erudite man, but many a woman is itching to give the great a make-over. Actually husbands have no time or patience to look into the nitty gritty of their appearance. If wives were not vigilant, husbands would only be happy to go to work in their comforty lounging pyjamas, unshaven, unbathed.

Most husbands for some mysterious reasons, hate bathing. They think it is quite macho to display the wild unwashed look bristly chin and dirty finger nails. If it wasn't for wives all men would have contrived to look like cave men. Indeed it is the woman who brings a semblance of discipline in the man's routine.

Who has not sighed over the lovely picture the US President makes as he trips down his Aircraft - ramped hand in hand with his wife ? And the Russian President and the French...list is endless. The smiling wife at the side of a politician looking trustingly into her man's face, creates an ambience of credibility. People think "If this guy's wife adores him so much he must be a good fellow. Let's give him our vote." Does anyone think Clinton could have become so successful if it wasn't for his wife Hillary ? But without her, all that he does now is accept invitations to deliver guest lectures in the third world countries, while she on her own steers

to the most likely choice for Republican Presidential nominee. You see, men need women more than the other way round.

Of course our President and Prime Minister have their secretaries who jog their memories, but the delicate feminine touch is sadly missing. A sombre faced, efficient, bespectacled secretary is no substitute for a kittenish wife. A recent finding says that women are equiped with social skills while men are really dummies in this field. That is why men get tongue tied in company and let uncomfortable silences stretch for all eternity as their minds go completely blank. Women on the other haru, are adept at stepping in with some light pleasant prattle when the conversation lags. It is the wives who often avert political crises and bring back peace.

Why does our country not make progress ? We often wonder-look at China, look at Korea. They have dropped the developing country tag ages back. Why can't we ? Let us choose a theory with humility. Let us choose leaders who are wise, who are strong and trust worthy, and let us also choose only those who are married. In this lies — the solution to many of our ills !

***"Man lives from nature, i.e. nature is his body, and he must maintain a continuing dialogue with it if he is not to die."***

— Karl Marx



# Mysterious Pneumonia (SARS)

**"TRACKING A DEADLY VIRUS"**

— Aiborlang Kharmalki  
XII, Science.

Name of the disease : Severe Acute Respiratory Syndrome (SARS)

SARS is making the world respond in helter-skelter manner. Even as the global health community struggles to unmask a new deadly organism, it faces the dilemma of modern times : the speed at which its human carriers have travelled is faster than the incubation of the disease itself.

In the battle of survival, the human must remain one up. And this is one of the biggest challenges of the 21<sup>st</sup> century.

Causes : SARS is caused by viruses from the Corona and Paramyxa virus family. Corona usually causes common cold. Incubation period (time taken for infection to cause symptoms) is two to seven days starting with fever and cough, after which patients might suffer from severe difficulty in breathing....., chest pain.

Stage I : Virus attacks and injects itself into the cell. It discards its outer shell, flooding the host with viral material.

Stage II : The invading virus copies itself by borrowing and rewriting the host's cellular material.

Stage III : Virus multiplies within the host cell, which often bursts open and dies. The newly released virus particles can now attack other cells.

Origin : Geographically, the outbreak of SARS seems to have been

centered around China's Guangdong province near Hong Kong. From standard point no one knows where SARS comes from, where it began or how it infected its first victim.

Symptoms : Initially fever (over 100 degree fahrenheit), headache, sore throat and dry cough leading to breathlessness due to pneumonia that may be fatal.

How infectious is it : It is severely infectious. It spreads through close contact with an infected person, air or droplets released from sneezing, coughing, also possibility through contact with contaminated objects (door handles, towels as an example).

At risk : Those in contact with the infected, travellers to SARS — affected countries are at risk. China, Hong Kong, Singapore, Vietnam, the United States and Canada are the worst hit.

Precaution : Extremely difficult to diagnose SARS in early stages, even by experienced doctors since it mimics cold and flu-like disorders. Therefore first and foremost, suspected SARS patients should wash hands often, use alcohol-based hand rubs and must wear a mask.

Treatment : No definite treatment yet, antibiotics ineffective; antiviral, steroid, medicines for high fever (e.g. paracetamol) being used, patients being put on respirators if they develop respiratory distress.



## Golden Words

— *Raplang Mawrie*  
IInd Yr. B.A. (Hons.)

The Best day	- <b>Today</b>
The Weakest Feeling	- <b>Fear</b>
The Best Gift	- <b>Forgiveness</b>
The Meanest Feeling	- <b>Jealousy</b>
The Greatest Need	- <b>Discipline</b>
The Most Expensive Indulgence	- <b>Hate</b>
The Greatest Trouble Maker	- <b>Gossip</b>
The Greatest Teacher	- <b>Nature</b>
The Worst Bankruptcy	- <b>The Soul That Has Lost Its Cheer.</b>
The Easiest Things To Do	- <b>Finding Fault</b>
The Best Part Of Anyone's Religion	- <b>"Cheerfulness"</b>

## Naughty Thoughts!

— *Nandita Rynjah*  
XII, Arts (Day).

The most important thing in life : is not to win but to take part; is not the triumph but the struggle; is not to have conquered but to have fought well. So, we should keep these things in mind and go ahead to grab the opportunities coming over, in our life.

### Name the Author :—

The most cheerful author	- <b>Samuel Smiles</b>
The most fiery author	- <b>Robert Burns</b>
The most colourful author	- <b>John Brown</b>
The most talkative author	- <b>Chatterton</b>
The quickest author	- <b>Jonathan Swift</b>
The tallest author	- <b>Longfellow</b>
The coldest author	- <b>Robert Frost</b>
The thirstiest author	- <b>John Drinkwater</b>
The hungriest author	- <b>Francis Bacon</b>
The richest author	- <b>Goldsmith</b>
The strongest author	- <b>Thomas Hardy</b>

"I keep six honest serving men; They taught me all  
I know, Their names are What and Why and When  
And How and Where and Who"

- Rudyard Kipling





# FOOTBALL QUIZ

— Pynskhambor Kr. Kongor &  
Jyllilang Sing Syiem  
XII, Commerce-Day.

1. What was the previous name of World Cup Football ?
2. Which country won the first world cup ?
3. Who is the most expensive defender ? From which club is he currently playing.
4. Under whose captaincy did AC Milan lift the Champions League trophy last season ?
5. Who is the most expensive player in the world ?
6. What is the profession of Roberto Carlos's father ?
7. Who scored the fastest goal in World Cup ?
8. How many clubs did Ronaldo represent ? Name them.
9. St. Mary's is the stadium name of which English Premier League Club ?
10. Which club did Marc Viren Foe represented before his sudden death ?
11. From which club was Pablo Aimar

transferred to Valencia ?

12. From which club was Ronaldinho transferred to Barcelona F.C. ?
13. Which club did Ashim Biswas represent this season ?
14. Name two Australian players who played from Leeds Utd last season.
15. Which club is Recoba currently representing ?
16. What is the nickname given to Manchester Utd and Arsenal ?
17. How many times was the World Cup trophy stolen ?
18. Name the present coach of Barcelona ?
19. Name the youngest player who represent England ?
20. In which country, will the European Cup 2004 be held ?

20. Portugal.
19. Wayne Rooney
18. Frank Rijkaard
17. Two Times
16. Man Utd - Red Devils, Arsenal - the Gunners.
15. AC Milan
14. Harry Kewell, Mark Viduka.
13. Mohun Bagan
12. Paris St. Germain
11. River Plate

1. Julius Rimmet Trophy
2. Uruguay
3. Rio Ferdinand, Manchester Utd.
4. Paolo Maldini
5. Zinedine Zidane
6. Truck Driver
7. Hakan Sukur (11 seconds)
8. Barcelona - Inter Milan - Real Madrid, Three clubs.
9. Southampton
10. Manchester City

Answers

## THE HIDDEN SENSE

— *Balajied Sywrem*  
*XI, Arts (Mor.).*

Sight, hearing, smell, taste and touch, these are the five senses. That philosopher – scientist Aristotle named more than 2,000 years ago. Modern scientists recognize a sixth sense called common sense. But recently, scientists have discovered many more senses hidden in man. One more interesting sense is called "PROPRIOCEPTION" The name is from the latin word "Proprius" meaning "one's own" and "receptre" meaning to "receive". It was coined early in the 20th century.

He called proprioception "our secret sense" Also known as "Kinesthesia". This sense is vital to the awareness to your own body. The sense reports, to your brain, the position and direction of your arms, legs, head and other parts of the body in relation to one another.

Proprioception is basic to the sense of your physical self, yet much of the time it is unconscious, your brain is an "automatic pilot" constantly scanning signals from your body to check for error in alignment and co-ordination. For example, when you stand, the position of your hand is normal. But when you sit down on your toes, you need to keep the others parts of your body in a particular position to maintain the balance. It is the sense of proprioception that measures the change in the direction of a part of the body and accordingly instruct the other parts to adjust their positions in order to maintain the balance.

**\*\*** Those who excel in gymnastics, pole vault and circuses are those who have developed and trained the sense of proprioception to the maximum.

## WHAT ARE THE 3 STATES CARVED OUT IN INDIA !

— *Balajied Sywrem*  
*XI, Arts (Mor.).*

On 31st October, 2000, a big chunk of land was cut off politically from the mother states of Madhya Pradesh to become a state by itself named – CHHATTISGARH. Its new capital is Raipur. The state's first Governor is Mr. Dinesh Nandan Sahay and the first Chief Minister is Mr. Ajit Jogi. The High Court of Chhattisgarh will be at Bilaspur.

Around 13 districts were carved out of Uttar Pradesh, after a relentless and prolonged struggle by the Uttara Khand Sangharsh Samiti. On November 9, 2000 Mr. S.S. Barnala was sworn in as the first Governor and Mr. Nityanand as Chief Minister for the new state of "UTTARANCHAL", with Dehradun as the provisional capital. The state border touches two foreign countries, China in the North and Nepal in the East.

After a 50 year — long struggle spear-headed by the Jharkhand Mukti Morcha, JHARKHAND at last became the 28th State of India on November 15, 2000 – the birthday of the legendary Tribal freedom fighter Birsa Munda. Mr. Prabhat Kumar is the first Governor of the State and Mr. Babulal Marandi, the first Chief Minister.

## Let's Know Something about Wisdom

— *Md. Saheeb Ansari*  
*IIIrd Yr., B.Sc. (Physics-Hons.).*

Suppose, if we could magically ask for one thing in life, what would it be ? To be rich ? To be famous ? It is certainly not wrong to be rich or famous but there is something that is much more valuable than these things. And that is 'WISDOM'.










How does someone become wise ? It is not something that we can buy or inherit. The wise man knows the importance of honouring his parents or teachers but 'God' comes first in his life then 'Mother' or 'Teacher'.

A person does not have to be old to be wise and being older does not necessarily mean that one is wise. But a young person is wise if he or she is willing to ask for the advice of older people who have more experience.

WISDOM is not just knowing with our minds but understanding with our hearts and if we commit ourselves to studying God's word, the 'Holy Book', keep our hearts open to the message it contains, we will become wise.

## Monster Knock Knock Crazy Jokes

— *Aiborlang Kharmalki*  
*XII, Science.*

1. What is Dr. Jeckyll's favourite game ?  
 Hide and Seek.
2. One invisible man passes another invisible man and said.  
 "Hello, its nice not seeing you again"
3. Do you know why Dr. Jeckyll goes to Miami Beach every winter.  
 To tan his Hide.
4. Did you hear what happened when a boy ghost met a girl ghost ?  
 It was love at first fright.
5. Why are vampires completely crazy ?  
 Because they're all bats.
6. What type of sweet does young Dracula love ?  
 An all day sucker.
7. What is the best thing to do if you find a ghost in your bed ?  
 Run.
8. What did the invisible man call his mother and father ?  
 Trans(parents).
9. Why was the ghost arrested ?  
 It was hunting without a licence.



# WAVE OF HOPE

— Miss Dipica Nongrum  
IInd Yr., B.Sc. (Zoology-Hons.).

Hope and despair are like the waves. The mind sometimes dips into one and scars into the other. It leaps with hopes and joy, and suddenly, it plunges into the depth of despair. But if you lose heart, and give up making an effort, how will you attain your goal? You can only reach your goal if you keep on trying to search ahead, in spite of all failures.

After all, there are ups and downs all along the way. You simply have to be firm and persevering. You have to try and overcome these obstacles in order to reach your destination. If you are a pessimist, you do not even begin the work for fear of the obstacles.

Time is like a river. It flows through life. Sometimes, you are not able to see the banks of this river. But this does not mean there is no bank at all. If you keep swimming, with time you will reach the other side. But if you stop swimming, you will be swept away. It is absolutely important to hang on to hope. Once you give up hope, you will be swept into ocean of disappointment. Gandhiji has said, "Hope is immortal. Its services always yields fruit."

The hopeful man sees an opportunity in every difficulty. A hopeless man sees every opportunity as a problem.

Despair is a terrible burden that pushes you downward. Despair is a darkness that surrounds us all around.

Hope is the flame of life. If you want to achieve success, there should be hope and faith that fills your heart. The farmer ploughs his field in the hope of a good harvest. The gardener cares the garden in the hope that flowers will bloom. When one lacks the desire to do anything or even to make an effort, we say that the person lacks motivation. People without motivation always put the blame on luck. People with motivation do not depend on luck. It is ridiculous to sit and wait for the favourable moment. But one's action can lead to changes into one's favourable moment. Take the case of Columbus. There would not have been a discovery of a new land if he had not had the hope in his heart !

Why do we despair ? We feel despair because we do not get what we want. It is better to aim for such things that are within our grasp than for things beyond it.

Hope is the key to enthusiasm. It adds beauty to our lives. It helps us to enjoy life. After all, joy does not come only with success. Learn to be happy with your work, with your own efforts. Donot wait for success in order to be happy. Be enthusiastic about life.

Life without hope is no life at all. It is death. Courage and effort, Patience and perserverance; these are of vital importance in the life of every individual. These give you enthusiasm. And enthusiasm flowers into hope.



## Why do crabs walk sideways ?

— Mr. Dayoomiky Tre Allan Sarian  
B.A. 1st Yr. (Ec.)

Crabs' legs are attached to the side of the body, like human arms. Unfortunately for the crabs, while the human arm has multiple articulations allowing much freedom of movement (shoulder, elbow, wrist and finger joints), the crabs have hardly any.

Their leg-joints flex only slightly in the front-rear direction but exceedingly well at right angles to this. In this respect they are similar to fingers, which can move well up and down, but only slightly from side to side (try this with your palm facing down to mimic a crab).

The ball-and-socket joint of our hips and shoulder are a mechanical improvement which somehow never took place in crabs; they have chosen a different development path, favouring joint strength over flexibility. They have developed an exoskeleton that protects them from predators at the expense of limiting the movement of their limbs. Evolution has found that those crabs with more protective exoskeletons and less leg movement are more able to survive. Thus crabs walk awkwardly, but are apparently safer than they would have been with more flexible joints.

## Love Letter From An Advertisement Guy

— Darity Khongsit  
XII, Arts. (Day).

*Dear beloved,*

You are my TVS SCOOTY (First love) and also my AIWA (Pure Passion). I always BPL (Believe in the best). You are Mc.DOWELL'S (Mera No. 1), LOVE LA OPALA (made for one). I believe in FRESHIYA (Gorepan se jyada khoobsurti ka wada) and you are one of the most beautiful in this world. I think of you night and day, when you give one smile you are DOMINO'S PIZZA (Delivering a million smile per day) for me. This is COLGATE ENERGY GEL (Seriously fresh) feeling for me.

I would like you to be my life-partner. I think you are worried about your father who is KAWASAKI BAJAJ CALIBER (The Unshakeable) and also think of my father who is CEAT (Born tough), but don't worry, I am also FORD ICON (The Josh Machine) and rest of our family membes are KELVINATOR (The Coolest One). If they will say no; we will run away and marry and PHILLIPS (lets make things better). They feel MIRINDA (Jor ka jhatka dheere se lage) and we COCA COLA (Jo chahe ho jaaye COCA-COLA ENJOY).

Trust in God who is always NOKIA (Connecting people) these who love each other. We are WILLS (made of each other). After sometime our love will be SAMSUNG DIGITAL (Invited by all). We are HERO HONDA (leading the way) of our love life. Then our life is BOLERO (Break Free).

LG Digitally Yous.



## QUOTATIONS

— Collected by  
Albinus D. Rubel Arnold  
B.A. 1st Yr.

1. "A thing of beauty is a joy forever"  
— Keats
2. "If winter comes, can spring be far behind?" — P.B. Shelley
3. "The Government of the people, by the people and for the people shall not perish from the earth."  
— Abraham Lincoln
4. "Our sweetest songs are those that tell of saddest thought."  
— P.B. Shelley
5. "Much it grieved my heart to think what man has made of man"  
— Wordsworth
6. "More things are wrought by prayer than this world dreams of."  
— Alfred Lord Tennyson
7. "Better reign in hell than serve in heaven." — John Milton
8. "A friendship founded on business is better than a business founded on friendship." — John D. Rockefeller
9. "Dignity does not consist of possessing honours, but in deserving them." — Aristotle
10. "I have often regretted my speech, never my silence."  
— Xenocrates.
11. "Patriots always talk of dying for their country and never of killing for their country." — Bertrand Russell

## Healing Love

— Aftab Lyngdoh  
1st Yr., B.Sc.

The opposite of love may not be hate, but fear.

We all hunger for the experience of loving and of being loved, but something blocks us from reaching out to satisfy that hunger.

The more we separate ourselves from healing love, the more we experience isolation and fear.

The fear may show itself as an apprehension about future catastrophes, as worries and anxieties, as a discomfort with life that blooms into hostility towards others.

Instead of loving others, we wind up feeling threatened by them. The spiral of fear grows and we become enmeshed in an ability to love.

If we choose to love, our life becomes meaningful and whole.



## ANECDOTE OF WORLD CUP'03

— Pynskhembor Myllemngap  
XII, Science.

✠ Chaminda Vaas took a hat-trick against Bangladesh and Brett Lee, against Kenya which were the third and the fourth time respectively, in a World Cup history after India's Chetan Sharma and Saqlain Mustaq of Pakistan.

✠ Canada made a lowest ever total in this World Cup which is unfortunately the lowest total in One Day International i.e. 36 against Sri Lanka at Paarl.

✠ J. Davison's 100 of 64 balls is the fastest century in the World Cup. The most interesting point is that, he is from the non-test playing nation i.e. Canada.

✠ Wasim Akram of Pakistan crossed 500 wickets mark in ODI during this World Cup (Vs Holland). The only player who have reached this landmark.

✠ Ashish Nehra's, 6-23 Vs England at Durban is the best figure by an Indian in the World Cup.

✠ India beat Pakistan in World Cup for the third time in a row.

✠ In this World Cup, 2 matches have been cancelled because of security concern. One of these matches was between England and Zimbabwe and the other match between New Zealand and Kenya.

✠ Kenya, the first non-test playing nation to have entered the semi final of the World Cup.

✠ Australia remained unbeaten in the tournament.

✠ Sachin Tendulkar remains the highest run getter in the tournament with 699 runs averaging 66.9.

"Man is human to the extent that he creates a human world and the art is one of the highest expressions of these humanizing process"

— Adolfo Sanchez Vasquez



## NO PAIN, GO GAIN

— C. Emmilories Vanlalrema  
XI, Science.

As we look back, we notice that all the great work that our ancestors and leaders have done, the main reason for their success was their own 'HARD WORK'. Almost each and everyone of us knows that hard work is the only key to success. We are familiar with the proverb, "NO PAIN, NO GAIN", but only few of us dared to take this challenge for ourselves. Today the world is facing more and more crises as such people are dying of hunger and various kinds of diseases. No doubt the reasons for all these crises is just ourselves-humans. We are unaware of our duties which again influence us in various ways. As students our main duty is to study our lessons well, then the rest follows. We are sure that Education is all-round development. So to achieve this development we must be first educated and for this we again have to work hard on our lessons to be fully educated. So the fulfilment of our duty is the key to our success and comforts. But to fulfil our duty we must first strive and work hard and after that all the other comforts comes by itself.

Just a few days ago, my friend and I were talking and discussing about Sir Alex Mc Turner the world's greatest Skater ever known. When he was just 9 years old he asked his parents for a skate board for his birthday present. But his parents were unaware of his prayer. So he bought his friend's skateboard and

started practising. At first he did not know to control his balance so he fell down on the ground due to which he broke his left arm. But still he didn't give up. His parents forced him to stop playing this game and even send him to a hostel so that he may continue his work without playing skating. But when he realised this, he took this advantage and spent all his tuition fees for practising skating. Whenever he falls, he got up and said, "If others can do, why can't I, If I can fall why can't I stand and skate." So he gave all his time and energy for practising skating. As a result when he was just 16 years old, he was awarded as the best and youngest skater ever known in the world history.

Dear friends, its our turn to show the world that we are capable of great things too. Nowadays, we are living in the modern world of computer (Information). As a result we are provided with better facilities and wider scope of studies. Let us remember once again that small things are the roots of great things and let us therefore forget the past and stand up once again as a upited body and shake the world with our knowledge and talents. We have our parents and teachers who always sacrificed all their time and comforts for us. They give us their best wishes and complements so that we will be someone great in future. Let us remember that Hard Work is the key to success and





## **Lightening the Burden**

— *Aftab Lyngdoh*  
1st Yr., B.Sc.

therefore always work hard sincerely to be successful. The fruit of hard work is forever and is sweet as honey. Once again let us atleast for the love of our parents, teachers and our country, who have sacrificed their precious time and comforts, strengthen our hands and prove to the world that we are the same human being with the same brain who can do what our great ancestors and leaders have done. We must help our friends in times of need so that we will also be helped in time of our needs.

Lastly, please let us all try to respect and obey our teachers and elders who are very dear to us. They sacrificed their time and comforts for us so that we may be successful in our studies and other activities like developing our characters by showing us the way. Because loss of character is loss of everything. Therefore if we lose our character, then all our hard work and success will be just nothing worthy for anyone of us. As a student it is our first duty to obey and respect the teachers and institution rules and regulations as far as possible. Then our work and success will be worthy for the nation and everyone will learn and gain atleast something worthful. The school/college depends upon us, the student(s) who are studying. So if we wish to give our school/college a good name, then its our duty to obey and follow the rules at our level best. Only then the school and us the student(s) can be called successful. Success is the outcome of hard work and is achieved only by the one who takes the challenge and pain by himself.

What most people yearn for is not someone to solve their problems, but someone to listen to them. They long to be accepted and understood, to know that someone cares about them and is willing to walk with them through at least a part of their difficult life's journey.

Someone who does that for another offers a very great service. Listening lightens the burden for others and offers a space where healing can occur.

What about our own burdens ?

Even though we may prefer to carry our burdens in silence, we have as much need for a caring listener as anybody else.

Sometimes important insights come to us when we allow ourselves to talk about our problems. And who could not benefit from the acceptance and encouragement that comes from a listener who cares about us ?

We can find many excuses to avoid talking about our life's burdens, but relief is far more likely to come when we stop carrying our burdens in solitary silence.



## LAUGHTER (JOKES)

— Moti Prasad Upadhayay  
B.Com. - III

1.

B'aby Mosquito :- Mama, may I go to watch movie ?

Moth'er Mosquito :- Ok, go but beware when human claps !

2.

"What'll you do if there will be fire in this building ?" asked the Brigader to an applicant in an interview

"Don't worry about me, "Sir. I am gold medalist in running." replied the applicant.

3.

Two guys came out after finishing exam. One said, "I did very bad, and I gave a blank sheet."

The other guy said, "why did you do that ? I also did the same And the Teacher will think that we have cheated each other."

4.

Two brothers Tom and Jerry were very naughty. Whatever wrong things and other mischiefs happens the people directly point them for such adeed. Their mother was very sad and disappointed. One day a father from same chuch visited her. And hearing her trouble the

father said, "Send the two boys to me next day."

Next day mother sent the little Jerry to the father. Father asked Jerry, "Where is the God ?" Jerry kept quiet. Father asked again, "Where is the God ?" Jerry didn't replied anything and neas nervous. The father became angry and asked in a loud voice, "Where is the God ?".

Then, Jerry, left the church and ran towards home. On reaching home he sat in his bed and started thinking just then tom came and he asked, "What happened ?" Jerry said, "God is missing and everyone thinks we did it."

5.

One person went to face the interview in a office. The authorities of the office asked him all the probable questions and he replied also. One of the authority said, "What is your qualification ?"

The person replied, "M.A.B.F.I.A.S, sir"

"What do you mean by that ?" the authority asked again.

"Matric Appeared But Failed In All Subjects, Sir." the person replied.



# **A Brief Description On NSS And Its Activities**

— **Moti Prasad Upadhayay**  
An NSS Volunteer  
B.Com. IIIrd Yr. (Gen)

## ***Historical Background :—***

Ever since independence there has been growing awareness on the desirability of involving students in national service. The First Education Commission, 1950 recommended the introduction of national service by students on a voluntary basis. Subsequently on the basis of suggestion made by the then Prime Minister Pt. J. L. Nehru, a Committee was appointed under the Chairmanship of Dr. C. D. Deshmukh to prepare a scheme for compulsory national service by students prior to their admission to degree courses. Prof. K. G. Saiyidain who undertook a study of national service by youth in several countries, recommended that national service may be introduced on a voluntary basis. A similar recommendation was made by the Education Commission under the Chairmanship of Dr. D. S. Kothari.

In April 1967, the Conference of State Education Ministers recommended that at the university stage, students could be permitted to join the National Cadet Corps (NCC) which was already in existence on a voluntary basis and an alternative to this could be offered to them in the form of a new programme called the National Service Scheme (NSS).

The Conference of Vice-Chancellors in September 1967 welcomed this recommendation and suggested that a

special committee of Vice-Chancellors should be set up to examine this question in details. The details were soon worked out and the Planning Commission sanctioned an outlay of Rs. 5 Crores for developing the NSS during the 4<sup>th</sup> Five Year Plan. In pursuance of this recommendations, the Ministry of Education introduced the National Service Scheme during 1969-70. The choice of the timing of its introduction was significant as 1969 was the birth centenary year of Mahatma Gandhi, the Father of the Nation to whom social service was almost a religion.

The response of students to the scheme has been excellent. The scheme now extends to all the states and universities in the country. It has aroused among the students and youths an awareness of the realities of life, a better understanding and appreciation of the problem of the people. NSS, is thus a concrete attempt in making education relevant to the needs of the society.

## ***The Motto of NSS :—***

The motto of the NSS is "NOT ME BUT YOU". This expresses the essence of democratic living and upholds the need for selfless service and appreciation of the other man's point of view and also to show consideration for fellow human beings. It underlines that the welfare of the individual is ultimately dependent on the welfare of



society as a whole. Therefore it should be the aim of the NSS to demonstrate this motto in its day-to-day programmes.

**AIM & OBJECTIVES OF NSS :—**

**Aim of NSS :—** Development of the personality of students through community service.

**Objectives of NSS :—**

- 1) To work with/among people.
- 2) To engage in creative and constructive social action.
- 3) To enhance his/her knowledge of himself/herself and the community
- 4) To put his/her scholarship to practical use in mitigating at least some of the problems.
- 5) To gain skill in the exercise of democratic leadership.
- 6) To gain skills in programme development to enable him/her for self employment.

7) To bridge the gulf between the educated and the uneducated masses and,

8) To promote the will to serve the weaker section of the community.

Henceforth the above description on NSS and its objectives should be fully taken care of by any student or an NSS volunteer. The NSS is also there in our college and therefore the students should willingly come forward and join this NSS.

In addition to the educational needs, the NSS also fulfills the physical and the social needs of the students by enabling them to participate in the extra-curricular activities in order to become active and supportive in the future days.

Therefore to drive out the boredom and laziness in one's life the NSS and NCC is an attractive option. It not only drives out laziness and boredom but also improves the quality of the student by making him socially and individually fit and familiar.

***"The whole of Science is nothing more than a refinement of everyday thinking"***

***— Albert Einstein***



# LOVE ETERNAL

— Lecturer, Smr. Smritirekha Das  
Department of English

War, Insurgency, Cause Catastrophe.  
Cyclone, quake, turn the earth topsy-turvy  
devastation, man-made or nature's whimsy  
rends our heart, chills our blood.  
seized with terror, we ponder over,  
the magnitude of nature's malignity  
or man's in-human atrocity.  
But lo, my heart, concern and compassion,  
Pouring in, from Countless organizations.  
Within the nation, across the frontiers  
after the quake caused disaster.  
(on the 26th January, 2001)

It is a tale of love eternal.  
Samito' fore death struck you unaware  
and you gave out a heart-rending cry  
The world bled with you

Little John, too soft and tender  
to be smother'd under the weight of rubble.  
When you desperately craved for your mother's secure embrace  
Humanity bled with you.

Uncle Pritam, lone survivor in the family  
We share the avalanche of grief with you.

In havoc, created or natural, humanity transcends  
from self-love to self-lessness.  
Love eternal is its essence.

The two contrary waves of life and death  
run together, like man and his shadow  
else, how shall we bear with the calamity ?  
For, if, death is a grim reality.  
Life, synonym of love, is far from falsity.



## **To Teachers**

— *Kinenbhalang Khongwir*  
*B.A. Ist Yr., (Day, Eco.-Hons.)*

We thank you  
O ! our revered teachers  
for removing all the weeds from our lives  
we the flowers of your garden  
from tiny tots to fully grown flower

We sing your name  
O'er the mountains and oceans  
and the banner of your good name  
shall be carried  
until everyone knoweth

We follow the path you showed us  
you lead us from darkness to light  
and from nothingness  
to a future full of hope.

We cherish in the thought of you  
for pouring love unto us.  
you made our lives so bright  
effacing all the darkness from our lives

We don't know much how to express  
but with these simple words  
we would like to let you know  
that, we exalt your name to the sky

You gave us  
a new life and a new hope  
and may all the students  
exalt your name  
forever.



## **My Childhood**

— *Mridul Sharma*  
*B.Com., IIIrd Yr.*

When I opened my eyes to the world,  
And till I was one,  
I couldn't understand the mystery,  
Why I was born ?  
The first word I uttered was 'Ma',  
And I was taught to walk by my 'Pa',  
My mother would pamper me,  
And my father would care,  
He would buy me chocolates, toys, bicycle etc.,  
Which, with my friends I would share,  
Everything would seem so beautiful,  
And everything looked so fair,  
That was all about my childhood,  
Which I passed amidst lots of care.

## **History — Mystery**

— *Mark Wajiar*  
*B.A. Ist Yr.*

Whenever I open my History book,  
It Changes my face look  
There are so many dates to remember  
Some died in May, some in December  
When was the battle of Haldighat fought ?  
In which class was it taught ?

When was India under British rule ?  
Were whites smart and Indians fool ?  
By whom was the peacock throne taken ?  
And whole of Indian empire shaken ?  
Who was the pre-historic man ?  
Was the wheel invented with a plan ?

History teaches us many things  
A knowledge about past it surely brings  
Though the subject History is boring  
But it can be very scarring.



## Meghalaya no more "Scotland of the East !!"

— Rikupar O'neal Kharmudai  
B.A. Ist Yr. (Morning).

Lush pines stood once  
On these beautiful hills  
Sparkling streams flowed gently  
Down the green valleys  
Birds sang merrily  
And fishes swam  
Wild beast roamed freely  
In the forest glades.  
Orchids that bloom profusely  
In the tall trees shade.  
Have vanished – never to be seen.  
Mute witness to this destruction  
It stands  
Scarred and barren land  
Prey to the greedy hands  
Of hunters and poachers  
Fisherman and Orchid collectors  
Government agents and land owners  
Who all lines up  
To lit the funeral pyre...

## TAKE CARE OF THE MINUTES

— Karbar And Chesterfield

We recommended : Take care  
of the minute, for the hours will take  
care of themselves.

Know the true value of time;  
snatch, seize, and enjoy every moment  
of it. No idleness, no laziness, no  
procrastination : never put off till  
tomorrow what you can do today.

## The College Week

— Moti Prasad Upadhaya  
B.Com., IIIrd Yr.,  
Gen. Day Shift.

Once in a year we celebrate "the College Week"  
Becoming very honest and meek.  
Shaking hands with hands.  
Together in unity, we stand.

College week brings a lot of fun.  
Happily we play in rain or sun.  
We try hard to prove our might.  
So, that we will be known in teacher's sight.

Indoor and Outdoor games we play.  
In the college's most awaited day.  
Enjoy and together we sing and dance.  
With no worries and lots of chance.

But a happy day will have to be planned.  
If our planning is right, our day will be grand.  
So, why not try planning a better day.  
Let joy and happiness come our way.

## The Ever Blooming Flower

— Balajied Synrem  
XI, Arts (Mor.).

You bloomed liked a flower,  
Your heart on us you showered  
As you reached God's loving home.  
You shone like a light  
And made life bright.  
Those footprints that you left behind  
We assure we will tread  
And carry on the glow that you light  
In our hearts  
That's our prayer !



## Count on God

— Balajied Synrem  
XI, Arts (Mor.).

Count your blessing instead of your problem,  
Count your joys instead of your woes,  
Count your smiles instead of your tears,  
Count your health instead of your wealth,  
Count your gain instead of your losses,  
Count your friends instead of your foes,  
Count your courage instead of your fear,  
Count on God instead of your self.

## A Charming Friend

— J. Leonard Dkhar  
B.A. 3rd Yr.,  
(Political Science).

We're true friends  
When I talk you listen,  
When I keep quiet, you sigh,  
You ask me why;  
I don't want to make you understand,  
(Coz) I don't want to take a chance;  
I'm sorry this is just a song,  
In which the story will be remembered life long  
To break the shell is to break the bond  
Oh ! I don't want to see you gone

Keep it strong let it go on,  
When my full empty heart make a run;  
With a load of love from floor to ceiling,  
I just want to touch you with my hearts wing.

Friendship arrange us in a parallel,  
I can't take you though you're there  
Blow o'wind of love and care  
End it up, just a night mare  
I expect nothing more than this or that;  
If you just show me your love in the placard.

## Truth

— Shiv Shankar Rai  
B.Sc., 1st Yr.,  
Chemistry (Hons.).

Sun rises in the East  
And sets in the West  
The best friendship rises in the heart but  
It never Sets.

We can give without loving  
But we cannot love without giving.

Flowers say's touch me not,  
Birds say's catch me not,  
Animal says kill me not,  
But I say love me not.

Birds live in the nests.  
Poor live in huts  
But love live in my heart.

## Life

— Shiv Shankar Rai  
B.Sc., 1st Yr.,  
Chemistry (Hons.).

Life is a journey  
Enjoy the drive  
Life is a struggle.  
face with courage.

Life is a game  
play with cheer  
Life is an experience  
Increase with age.

Life is wealth  
Spend as required  
Life is an instrument  
Handle with care

Life is a raw material  
make it refined.  
Life is an exam  
pass it successfully.

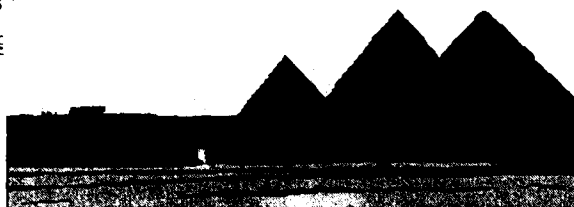
Life is a life.  
make it alive.



# WE MAY ASK AMISS, BUT GOD ANSWERS ARIGHT

— Raju Baral  
XII, Science.

I asked for health that I might do greater things  
I was given infirmity that I might do better thing  
I asked God for strength that I might achieve ;  
I was made weak that I might learn to obey.  
I asked for riches that I might be happy ;  
I was given poverty that I might be wise.  
I asked for power and the praise of men ;  
I was given weakness to sense my need of God.  
I asked for all things that I might enjoy life ;  
I was given life that I might enjoy all things.  
I got nothing I asked for but everything I hoped for  
;  
In spite of myself, my prayers were answered.  
Among all men most richly blessed ;  
God always gives us What's Best.



## Lovely Khasi Hills

— Shettimai Syiem  
XI (Arts),  
(Morning Shift).



Oh ! Lovely Khasi hills  
Green and fresh as ever,  
In your lap is where,  
I would like to stay forever.  
you attract people with your beauty  
you make them come closer to you.  
Leaving them to praise you more, than ever.  
And in their hearts longing to be  
To be with you forever.  
How I wish I could treasure you ever,  
Like my gifts in my closet.  
But how can I be so selfish ?  
For you, are a true gift of nature.  
Which should be seen, more by generations to come  
But as long as I live,  
I will cherish you for ever.



## LOVE

— S. Balajied L. Khylllep  
B.Sc. IIIrd Yr.,  
Botany Honours

If I could speak in any language —  
in heaven or on earth  
but didn't love others,  
I would only be making meaningless noise like a —  
loud gong or a Clanging Cymbal.

If I gave everything I have to the poor and —  
even sacrificed my body,  
I could boast about it;  
but if I didn't love others,  
I would be of no value whatsoever.

Love is patient and kind  
Love is not jealous or boastful or proud or rude.  
Love does not demand its own way.  
Love is not irritable,  
and it keeps no record of when it has been wronged.

It is never glad about injustice  
but rejoices when ever the truth wins out.  
Love never gives up, never loses faith, —  
is always hopeful,  
and endures through every circumstance.

Love will last forever,  
but prophecy and speaking in unknown languages  
—  
and special knowledge will all disappear.  
There are three things that will endure —  
faith, hope and love —  
and the greatest of these is love.

## AN ODE TO KALPANA

— Miss Ritre Challam  
XI, Science.

1. She looked up at the skies  
Filled by the sights and sounds of flying jets.  
Awestruck was she, she then decided;  
"One day, I" make these creatures my pets."  
Everyone laughed,  
Thinking she had gone mad,  
This made her more determined  
To prove a point or two to these lads.
2. From that day onwards,  
With one aim in mind –  
"I've got to do it,  
Be it rain or shine."
3. Without looking back,  
She started climbing success ladder.  
With flying colours,  
Much to the people's wonder
4. To realise her dream,  
She went to America.  
Just to get access  
To a place called NASA.
5. Her dreams realised,  
But future untold  
Her life-so excited,  
But fate is so cold.
6. Now, she is no more,  
Suddenly, she departs.  
So with tears in my eyes and scars in my heart.  
I bade her farewell ..... RIP Kalpana Chawla.



# Khasi Legend : “U Kwai – Tympew”

— Smt. Ailynti Nongbri  
Lecturer, Deptt. of Khasi

The story is based on a very popular Khasi folktale on the betel nut (areca nut) and the betel leaf. The story in its entirety has a universal appeal though it focusses mainly on the attitude or the belief of the Khasis that everyone is equal irrespective of one's wealth, creed or social standing in life. The story reinforces this belief that whatever may be the differences, love, respect and friendship can flourish between or among people, and the betel nut and leaf is the symbol of that love, friendship and respect - it brings people together on the same foothold.

## Characters of the play:

**Kyrmen (husband); Kynjai (Wife); Nik (The merchant), Escaped Convict.**

## PART I

*The scene is the old and worn-out living room cum bedroom of Kynjai and Kyrmen. The room is sparsely furnished with two chairs, a table, a bed at the left corner of the room. There is nothing attractive about the room expect for a small painting of a ship sailing the tumultuous seas.*

*It is a sunny Sunday afternoon and both the chairs are occupied by the inmates. Kynjai a fragile woman of thirty is mending some old clothes and Kyrmen a man of thirtyfive is reading a newspaper. They have been the source of sustenance to one another at all times. He puts the newspaper down, stretches himself on the chair, yawning.*

**Kyrmen:** It looks as though everyone is going through the bad times in life. Sometimes I just wish that things could be different.

**Kynjai :** (She looks up from her work) Yes, bad times and life, one cannot exist without the other.

**Kyrmen :** Even my good master is not spared. His business is not doing well these days and he is facing a lot of financial difficulties.

**Kynjai :** Yes, I hear everyone talking about it.

**Kyrmen :** Sometimes life is not fair. A man like Nik does not deserve these things. He is generous and humble. His qualities of heart, mind and soul are such a rare combination in this selfish, cruel world. Considering that the man is never ashamed to treat me as an equal - me, just a mere carpenter at his house.

**Kynjai :** (Smiles at him) He is such a noble creature.

**Kyrmen :** You know Kynjai, there are times when I'm, really embarassed.

**Kynjai :** Embarased ! but why ?

**Kyrmen :** I cannot count the number of times he has invited me to join for a meal. But I have never, not once, asked him to join us. I really long to have him over at our house.

**Kynjai :** (Nods her head with understanding) Do not worry dear, such a day will surely come.

**Kyrmen :** Yes, and I hope it's soon.

(Both are silent for a moment).

**Kyrmen :** Dear, can I have a cup of tea ?

**Kynjai :** (Smiles at him) Certainly, (She rises up but stops in her tracks) There is ..... I have forgotten to tell you that there is no more tea-leaf in the house.



**Kyrmen** : A glass of water then.

*(Kynjai goes to the kitchen and she takes down the sugar container. She is happy to see some sugar left. She takes a pot, puts some sugar in it and heats the sugar till it is brown. She then adds some water)*

**Kynjai** : (Smiles at him) A very special tea for you.

**Kyrmen** : (Sipping) Very special indeed (Smiles) It is out of this world.

**Kynjai** : (Laughs) I just knew it.

*A look of love and respect passes between the two - the kind of love which surpasses everything.*

### Part II

*The days pass by and the relationship between Kyrmen and Nik is more than that of an employer and employee. Nik is a tall, well-built man of forty. The most striking thing about him are his eyes. They exude warmth and genuine friendliness. He smiles at Kyrmen.*

**Nik** : Kyrmen, are you ready for some new work today ?

**Kyrmen** : Yes, I am Sir.

*Nik puts his arm around Kyrmen.*

**Nik** : My dear friend, for the past few months I have realised that I have grown fully dependent on you. You have proved yourself an honest, hard-working man and capable too.

**Kyrmen** : It also proves that I am a man of virtues and no vice (a wide smile on his face).

**Nik** : (He too joins in the witty remark) Yes, it also proves that I am an man who speaks no evil (both laugh). You have earned my love and respect and I pray honestly that this bond grows stronger day by day.

**Kyrmen** : Yes, I pray and hope so too (Nod their heads with understanding).

**Nik** : How is Kynjai ?

**Kyrmen** : She is well, thank you.

**Nik** : I will have to thank you, if you and Kynjai could adorn my house by your warm presence the day after.

**Kyrmen** : The day after ? Any special occasion or reason ?

**Nik** : No, it's just that I want to have you both at my house. I shall be very pleased and besides I haven't seen Kynjai for quite some time.

*The day arrives and Kynjai is in bed looking sick and pale.*

**Kyrmen** : Kynjai, I know it is not wise to leave you alone in the house in this condition.

**Kynjai** : My dearest Kyrmen (She gets up and lovingly shoves him) I can look after myself very well. Now, make your move before I change my mind.

**Kyrmen** : Are you sure ? (looks with concern).

**Kynjai** : Yes, go and enjoy your dinner.

### Part III

*At Nik's house*

**Nik** : Kynjai is not seriously ill, I hope ?

**Kyrmen** : No, it's just the strain and pressure she puts on herself.

**Nik** : Tell her not to overdo things.

**Kyrmen** : That I will.

**Nik** : But she has certainly missed the food.

**Kyrmen** : It does not matter since her better half is present on her behalf.

**Nik** : (laughs) You really have a way with words.

**Kyrmen** : Sir, it has always been you who invites us for meals and .... (Nik interrupts)

**Nik** : ..... and you intend to pay me back (smiles at him)

**Kyrmen** : No, that is not what I mean to

say. I can never repay your kindness and your love. What I want to say is that we shall be very pleased to have you at our house for dinner.

**Nik** : Yes, Kyrmen I shall be very glad indeed to join you.

#### Part : IV

*The day arrives and Nik knocks at the door, Kyrmen opens the door.*

**Nik** : Hello, Kyrmen I am here at your command (laughs).

**Kyrmen** : (laughs too) Welcome Sir, Welcome to our home.

**Nik** : (He looks for Kynjai) Where is Kynjai ?

**Kyrmen** : Oh, she is busy in the kitchen with her work. (Nik and Kyrmen sits on the chairs)

**Nik** : Have you stayed here long ?

**Kyrmen** : Yes, it has been very long almost eleven years and the house need repairing badly.

**Nik** : Yes, I can see that (He assumes a thoughtful aspect). You know Kyrmen the beautiful exterior trimmings does not make a home but the warm hearts such as yours and Kynjai's transform this place into a heaven of peace and happiness inspite of the many odds in life.

**Kyrmen** : (with pride) Absolutely right. You do have a keen insight. (He rises up) I shall ask Kynjai to lay out a table for us (He walks to the kitchen). Kynjai are you ready with the preparation ?

**Kynjai** : (She answers him very softly, tears streaming down her eyes) Ready ! ? Oh, Kyrmen, not one soul is prepared or willing to hep us. I have knocked every door, tired every possible means to get some money but to no avail. There is nothing in the house for me to prepare. What shall we do ?

*Kyrmen paces up and down the tiny kitchen.*

**Kyrmen** : Have you requested Nelly, the shopkeeper ?

**Kynjai** : Yes, I have but she refuses saying that we have not cleared the earlier debts. She even chased me out of her house.

*Kyrmen can feel excruciating pain piercing the very core of his heart. This is more than he can bear.*

**Kyrmen** : Kynjai, the shame ..... Oh the shame is beyond description. I have earned a very good friend but I cannot offer him a decent meal. Curse on me, Curse on my poverty. I cannot face him again. Not, I cannot face him (His eyes become red and wild with anger, frustration, helplessness) Oh what a life ! What is the use of this perishable body (His eyes fall upon the machete lying in the corner. He takes it and stabs himself. Everything is happening and moving too fast and Kynjai could not comprehend the meaning fully. She sees her blood-stained husband on the floor and everything stopped for her.).

**Kyrmen** : (barely a wishper and stretching at his hands) Jai ..... Jai (Kynjai kneels down) for ..... forgiveee..... me (dies)

**Kynjai** : (After a minute) Kyrmen ? Kyrmen ? (moving him) Are you dead ? (No answer) Kyrmen dear (suppresses her tears) You leave me alone to die. Didn't you remember..... till death do us part ? But death cannot, cannot tear us apart (She too takes the same sword and forces it though her heart) I come.... I come (dies).

*Nik in the living room puts the newspaper down. He feels a creeping uneasiness, something eerie that pervades the whole atmosphere of the house. Kyrmen has stayed in the kitchen for too long and things have been too quiet. He rises and makes his way to the kitchen. He calls out several times but receives no answer. The moment he sets his*

foot into the kitchen, his eyes, his mind cannot take in the picture. The bodies, the smell of blood fills the tiny kitchen. He is bewildered and stunned - more than a nightmare. His eyes wander and scan the kitchen, trying to comprehend as to what could have been the reason for this bloody act. He sees the empty boiling pot..... then an understanding dawns upon him. An intense pain and bitterness grips his soul. He kneels besides the bodies.

**Nik :** (Howls with pain) Oh..... Kyrmen (crying out loud) You have dishonoured our friendship. No! No! you cannot be my friend. You have never shared your worries with me. You..... you could have told me that you have nothing to offer me and I would have gladly accepted the fact. You have failed to see that our friendship is more important than anything else. How can I live with this pain.... live without you. You have sacrificed your life for me. I have lost you..... lost everything (He too takes the same sword and kills himself) An honour..... to die with you my noble friend.

The night is cold and wet, it seems nature too is participating in the death of these noble friends. An escaped convict accidentally passes by the house. He is cold, hungry and very tired. He cannot run any further, the house seems a suitable place to stay for the night. He will have to force himself in if any unwanted situation arises. He peers through the window, it seems no one is present, everything looks quiet and peaceful. Without giving a thought, he enters into the living room. By this time his eyes have grown accustomed to the darkness. He sees the bed at the corner and flings himself on it. Within a short period he is fast asleep. He suddenly wakes up (the cock crows) and light is streaming through the window. He gazes round the room but still no one is there. He hurriedly gets up with the intention of picking some food for himself. The moment

he sets foot into the kitchen; his leg hits something soft. He looks down and he can hear his mind reeling and screaming.

**Convict :** Ah ! this cannot be true. This is a very bad dream (He closes his eyes for a minute, opens them again, looks down) No! No! (screams with anger) What a cruel reality ! Can I get out of this place unseen ?..... No, that is not possible. Someone will surely see me. Oh! what a reality (He ponders for a while, his whole body is shaking with anger and fear). I will not be able to defend myself nor convince anyone that I had nothing to do with all this and above all I am a Convict, a stigma on my name (He paces up and down the living room) Wouldn't it be better if I die ?.... Yes, I am sure, no other option but to die. Better than going back to that dark, suffocating cell. (Takes the sword and kills himself too). I am..... free (darkness descends upon him).

Darkness has descended upon the lives of four mortals and death has levelled them on the same ground - it has brought them together (although for quite different reasons)

However, with their death a new dawn breaks over the horizon ushering in new hope for the poorest of men like Kyrmen to entertain and offer their guest (s) not with a cruel, bloody death but with something far better - a piece of betel-nut and betel-leaf that speaks volume to a person given.

**The characters in the play are employed symbolically for this was the tool used by our forefathers to hammer the truth in. Kyrmen symbolises the betel-leaf, Kynjai, his wife symbolises the lime, Nik the rich friend is the betel-nut and the convict who gets a place at the corner of the room to stay for the night is the tobacco.**



# SHILLONG COLLEGE, SHILLONG

(Estd. 1956)

## FACULTY MEMBERS (AS ON 01.10.2003)

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**Dr. (Mrs.) M.P. RINA LYNGDOH**

Vice-Principal

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2. Shri Nirmal Kr. Sarkar (Vice - Principal)
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4. Dr.(Mrs.) D. Bhowmik
5. Smt. B. Wanniang
6. Smt. I. S. Warjri
7. Shri L. M. Pariat

### ***Department of Khasi***

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9. Shri T.S. Rajee
10. Dr.(Ms.) D. Mawroh
11. Smt. A. Nongbri
12. Shri W. Lawai
13. Smt. B. Rynjah

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14. Smt. L.D. Marak

### ***Department of Assamese***

15. Dr. K.A. Ahmed

### ***Department of Bengali***

16. Smt. Chandana Dhar

### ***Department of Mizo***

17. Shri T.T. Pachunga

### ***Department of Hindi***

18. Dr(Mrs.) Shruti Pandey

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33. Smt. V.C.S. Dkhar

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36. Dr.(Mrs.) Jayanti Paul (Biswas)
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39. Smt. Lana P. Shadap
40. Smt. Vinery R. Solomon
41. Smt. R. Pyngrope

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43. Shri S.R. Nongkynrih
44. Shri Kallol Dutta Roy
45. Shri Anurag Khanduri
46. Shri Barun K. Saha
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48. Smt. Suvra Dhar
49. Dr. Hrishikesh Dhar
50. Shri D. Shadap
51. Shri M.W. Synrem
52. Shri Spainbarlong Kharchandy

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53. Shri Durbadal Mukherjee
54. Smt. E.N. Dkhar
55. Shri Snarmon Lato
56. Shri Rajat Kanti Das

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65. Dr.(Ms.) D.L. Buam
66. Sri Kenneth Umdor

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67. Smt. Rekha Devi
68. Dr. Malay Dey
69. Smt. D.N. Shabong
70. Smt. Jennifer Lyngdoh
71. Smt. Suparna Choudhury

**Department of Computer Sciences**

72. Shri Pinbianglut Hadem
73. Shri G.K. Nongkynrih

**Librarian**

74. Smt. W. Dkhar

Following teachers also have been helping the college with their dedicated services during the year.

Name	Department :
1. Sri Andrew Simon	English
2. Sri Aiborlang Dkhar	Physics
3. Smt. D. Rynjah	Political Science

**(I) Non Teaching Staff**

1. Shri S.K. Dam
2. Smt. K. Sorcar
3. Shri D. Bhattacharjee
4. Shri Nikhil Paul
5. Smt. Rosaline Khongwir
6. Shri C.J. Kharshiing

**(II)**

1. Shri Dulan Kr. Das
2. Smt. F. Kharluki
3. Shri R. Kharkongor
4. Shri Prem Sharma
5. Shri Tulshi Ram Fullel
6. Shri Raj Kishore Rai
7. Smt. D. Kharlukhi
8. Shri C.S. Kharnari
9. Smt. K. Warjri
10. Smt. J. Myrten
11. Shri Kumar Rai
12. Smt. Alphonsa Rymbai
13. Smt. Phang Syngai
14. Shri Anil Kr. Khannal
15. Smt. W. Basaiawmoit
16. Shri A.D. Jyrwa
17. Smt. J.M. Lyngdoh
18. Shri Augustine Khriam
19. Shri S.K. Wallang
20. Shri Augustine Lyngdoh
21. D.O. Wahlang
22. Smt. Angeline Khongwir
23. Sri D.R. Kharmujai
24. E. Pyrtuh

Shri PADAMLAL SHARMA, Peon, retired from services on 01.09.2002



## KHASI AND GARO SECTION

“Nangtuid ko Umpohliew ba-thiang,  
Ban dih ki Rang, ki Thei ba sliang,  
Ki pateng ba dang sah;  
La sur ba syiang to patied jam,  
Kylleng ka Ri sha ba pha kam,  
Shaduh ki Yrta-Bah”

## **“U Rangbah Ha Ka Riam Tynrai Ba Kham Kyrpang Ba La İoh Pateng na U Longshwa – Manshwa Ha ka Shad Ka Kmen**

— Ailynti Nongbri  
Lecturer,  
Khasi Department.

U Prof. (Dr.) R.S. Lyngdoh ha ki kyntien ba shong sbai jong u ong. “Naduh dong kynthong ka pyrthei bad dang kyndeng ka bneng, naduh ki sngi barim u Hynniewtrep Hynniewskum, u Khun Khasi Khara u la don la ka jong ka ktien. Kumta ha ryngkat ka ktien ka thylliej kaba long ka ‘Juban lak’ u la don ruh la ka kup ka phong, kane ka pynpaw ia ka jinglong shai jong u. Naduh Ki Sngi Barim U Hynniewtrep u Khasi u la tip ban kup ban phong khnang ban da ia la ka burom, na syngkai sharum ki pien da ka jain lieh, ba la tip kum ka bohkhaila, nangta hi phong ka sopti poh bad na jrong ka sopti poh ki phong sa ki jymphong bad u kit kawei ka pla ban thep u kwai–tympew, u dumasla, u madih, ka smuk, ka tari bad kiwei kiwei ki tiar ba u sngewdon kam; ha khlieh pat u spong ka jain, kane ki spong da kano kano ka jait jain ruh kam pher. Kumne u riam bad phong haba u trei kam ha iing ne sha kper sha phrah. U Rangbah Khasi kum u Kni ha iing kur bad u Kpa ha iing khun u don ka jingkitkhlieh bakhia ba la bynshet ha u, um long u briew uba shu thiah thai hynrai u pyndap ia u sup u thiar da ka jingtrei shitom; ha ryngkat kine u tip ruh biang biang ia ki jingri jingdup ban bsa bam bad u da nang ban ieit ban thoin, i kumba ki jingri jingdup ki sngewthuh ia ka jingsyrpud ieit jong u.”

Dei hangne ba ka ri lum khasi kum kawei na ki dewlynnong bah ha ki thain

shatei lam Mihngi jong ka ri India, hapdeng ka pyrthei ba don la ki rukom riti dustur; ka riam ka beit jong u Shynrang ka don la ka rukom ban pynkyrpang bad pynithuh ialade hakhmat jong ka pyrthei ha ki rukom jingkieng jingbah ba kham phylla bad ba kit jingmut. Nalor ka jingngeit, ka lehniam lehrukom, ka Niam Im bad ka Niam Iap kaba u la ioh pateng naduh hyndai kulong kumah ha ryngkat ka shad ka kmen, ka put ka tem bad ka rwai ka siaw, kine baroh ki long ki jingai pateng da ki Longshuwa Manshwa ba la pynithuh ia ngi kum ka jaitbynriew bakyrpang hakhmat jong u babun balang.

Kane ka riam ka beit ba shisur shidur, shirong shirup ngin iohi ha ki bynta bapher ka Ri Khasi-Jaintia ym da kumwei pat. Dei hangne kein ba sah ka jingiatylli bad ka jinglong ba khlem don kyndon bad khlem jingtuklar ne mushlia ia ka niam pohiing–pohsem. Dei hangne kein ba u Soso Tham (bam kwai ha dwar U Blei) u rwai iaroh ia ka Ri bad ka jinglong u Khun Hynniewtrep haba u kren shaphang ka shad bad ka riam :

“La pher u Dkhot — Kawei ka Niam;  
Ka Shad ka Kmen – Shirong ka Riam.”

Ka riam ka phong ba puh ba phieng haba khmih thuh bad puson ha ka por shad ka pynpaw ia ka jingsngew



FROM SHILLONG COLLEGE ALBUM .....

ANNUAL SPORTS & CULTURAL WEEK 2002



*Principal  
Dr. (Mrs.) M.P.R. Lyngdoh  
delivering speech*



*Sri R.A. Lyngdoh, Hon'ble Minister  
Govt. of Meghalaya and Chief Guest Delivering  
Valedictory address*



*Students presenting Cultural Item*





*A View of the Audience in the Concluding Function*



*Teachers showing their skill in Cultural items*



*Shri R. K. Datta, the then Vice-Principal  
distributing prizes*





**PEER TEAM, NAAC, VISIT TO SHILLONG COLLEGE**



*Reception to Peer Team Members*



*Peer Team Members with Sri R.K. Datta, Vice-Principal*



*Peer Team Members Visiting the Computer Laboratory*



*Peer Team Members with NCC Cadets and Teachers-in-charge*



*Exit Meeting of the Peer Team*



*Prof. R.K. Mishra, Chairman, Peer Team presenting Report of NAAC Team to Principal*



u briew ia la U Blei Nongbuh Nongthaw namar ki jingkyr-Khu jong u ha kiba bun syrtap. Ka long ruh ka jingkyrpad kyrpon ia ki jingkyrkhu ha u snem ba thymmai. Kane ka riam paka nylla lah ban ong ba kam dei tang ba shu pynpaw ia ka rongphong sha ka pyrthei, hynrei, ka long ban pynneh - pynsah ia ka riti - dustur (tradition) jong u Longshwa bad ka deiti jong u rangbah.

Ka riam ka phong, ki khor ki khriam, ka rupa bad ki 'sai jymphong baphuh baphieng la ju pynkiew tang ha ka por jong ka shad ka kmen. Kine ki riam ba kordor la pyndon kam ha ka rukom ba kham kyrpang kata tang haka por ba dei ka Shad Niam bad Ka Shad Suk Mynsiem. Ki jingriam ba u phong dei da ki jain kordor ha ryngkat ka 'Muhor Rupa' ba kit jingmut.

Haba u shynrang u leit ban shim bynta ha ka shad ka kmen baphuh baphieng u kup u phong ia ka riam shongsbai kiba kynthup ia kine.

1. Ka Jainboh — Kham bunsien ki pyndonkam da ka dhara saw ne ki jainboh ba la phah thain khnang, halor kane ki phong sa ka 'Jymphong Shad ba iong ne thwei iong, nangta bud sa ka 'jainteh syngkai' nalar ka jymphong bad ia kane ka jainteh syngkai la syrdoh ha ka liang kadiang bad da pynnoh ia kaba tam haduh khohwah, ia kane ki pyndonkam da ka dhara ne muka. Nangta ki ju spong ruh ia ka 'Jainspong' ha khlieh da ka khor stem, kane ka long kaba remdor shibun. Na shadien ka khlieh la sieh ruh ia u 'Thuia', kata da ki sner jong u syiar kiba iong ha uba la bsiap ha ki sner kiba lieh.

2. Ki jingdeng jingkieng — Ki jingdeng jingkieng jong u rangbah ki kynthup ia ki sohshkor da ki ksiar. Ha ryndang pat ki deng u 'shan-ryndang' ksiar ne kpieng paila. Ha shadem pat la pyndeng tang shiwat u kpieng paila bad nangta pat u 'Tabah Shynrang' ban pynitynnat ia ka met nakhmat bad nadien. Katba ha syngkai pat la pynpanpoh da u 'Kynjri Syngkai' bad ki iop - iop banoh ban pynphuh ia ka riam jong u. Na shadien pat la pyndeng da ka 'Ryngkap Rupa', ia kane la ju shna pynitynnat da ki lai tylli ki khnam rupa kiba kit ruh ki jingmut bakhia ia ka jingwan longbriew kum u shynrang. Nangta ki rah ia u 'Symphiah' ba lieh ha ka kti kadiang bad ka 'Waitlam' ha ka kti kamon. U symphiah ha ka kti kadiang ka kit ia ka jingmut ba u long u nongsympain ia la ka kur ka jait, ban niah ia ka longiing longsem ha ka khrew ka khriap, ka sneng puramit ia ki khun pyrsa bad u nongker nongda ia ka jait ka kynja. Ka waitlam ka pynpaw ia ka bor ka iktiar kaba ka dustur ka la pyntup kum u nongialeh ia baroh kaei kaei ka ban ktah ia ka burom ka ijot jong ta iing ka sem.

Kumta haba phai bad peit ia kane ka riam shongsbai u rangbah ha ka shad ka kmen bad ka Niam ka Rukom ki long ki jingai ba kordor tam bad kum ka jingioh pateng pat ba dap lak dap putit lyngba ka jingshai bad jingiohi jngai ha ka pyrkhat pyrdain jong ki Longkni Longkpa.

## KI DROK KI NONGSHUN BA RADBAH JONG KI SAMLA

— Bankitkumar Mukhim  
Class XII (Science)

Kane ka juk kaba ma ngi ngi im ka dap da shibun ki jingma ba shyrkhei khamtam ia ngi kum ki samla. U Drok u long uwei na ki jingma bashyrkhei. Ka jingdih drok ka dei ka dak kaba pynpaw ba u samla ne ka samla. Kim dei shuh ki ba dang tipsngi. Hynrei ngi dei pat ban tip ba ka jingdih drok ka don ia la ka jong ka jingktah ia ka met ka phad, ka khate ruh shisnem ne arsnem ia ka jingim jong u samla ne ka samla. To ngin ia peit ia katto katne ki daw kiba pynlong ia ki samla ban mad ia u drok wat la ki la tip shai kdar ba u long u basniew :-

(i) KA JINGKWAH IOH JINGTIP :- Kane ka dei kawei na ki daw kaba pynlong ia ki samba ban sdang ban dih ia u drok. Bun napdeng jong ngi ki samla kynthai bad shynrang ngi ioh ia ka jingtip shaphang ka jingktah jong ki drok na ki nonghikai, ki social worker lyngba ki workshop ba la pynlong kyrpang na ka bynta ki samla ba ki drok ki long ki jingdih pynbuaid ki ba wallam ruh ia ka jingsngewtynnad ba shiteng por hadien ba ngi mad ia ki. Hynrei wat halor jong kitei ki jingai jinghikai, don napdeng ki samla ki ba ngop bad dih drok ban tip ki jingsngewtynnad aiu mo kita ki drok ki wanrah. Don ki samla pat kiba shu pyrshang dih kai hynrei ynda la mlien la kyrni ki la shah riam pynban.

(ii) KA JINGSNGEW BA MARWEI HALADE :- Don ki samla ki ba mad ia u drok tang namar ba kim don paralok ha ka ban ia

iaid ia ieng lang. Ki im ka jingim ba marwei ba khlem ki paralok. Don ki ba dih ne mad ia u drok tang namar ba ki shah pynbor ha la ki jong ki paralok kiba ju mad ia ki drok. Kum kine ki samla tang na ka daw ba ki tieng ba ioh kita ki paralok jong ki kin iehnoh ne kin nym treh shuh ban ia iaid lang wan lang ki dih ia ki drok wat la kila tip pyrshah ba kim dei ban mad ne dih ia kum kine ki jait jingdih. Namar kata ngi dei ban nud ban ong 'em' ha ka banmad ia kum kine ki jait jingdih.

(iii) KA JING BUN KI DIENGPYNKIANG HA KA JINGIM :- Don pat ki samla kiba did bad mad ia ki drok tang na ka daw ba ki kwah ban lait na ki jingjynjar jingmut jingpyrkhat kaba ki ia kynduh ha ka jingim jong ki. Ka jingshah pynngop noh ha ka ba dih ki ki drok ka pynpaw ba kito ki samla kiba mad ia ki drok ki long ki bym iaw ha ka bor pyrkhat pyrdain jong ki kum ki samla. Ngim dei shisha ba ngi long ki rangbah ba shisha ha ba ngi nud ban ialeh pyrshah bad kren pyrshah shaphang ki drok. Ngim dei namar kata ban tieng ban riej ia ki namar ha ka jingim briew hi ngi mad ia shibun ki jingpynshoi ki jingeh bad ki jingjynjar ki ba har rukom. "Kito ki samla ki ba la san la rangbah ki ba ngop ha ka jingdih drok ki pynpaw ba ki long rangbah tang ha ka ryenieng ka jong ki hynrei ka jingmut jingpyrkhat bad ka bor pyrkhat jong ki kim pat iaw ne long rangbah shisha ha ka rukom ba dei."



Ngi kum ki khynnah samla ngi dei ban kiar shisyndon na ki drok bad ngim dei ruh ha ka ban ialong paralok than ia kino kino ki briew kiba ma ngi ngim da i thuh bha ia ki. Kum ki khynnah kolej khamtam ngin shem shibun ki briew ki ba ngim da ithuh bha bad tip la ki long kiba bha ne kiba sniew bad ngi dei ban husiar ha ka ban jied ia ki paralok ki jong ngi. Ngi dei ruh ban ong em shisyndon ia ki drok namar ki drok kim wanrah jingsuk ne jingstad jingshemphang ei ei ruh em hynrei ki wanrah pynban ia ka jingeh ha ka jingim jong kito kiba mad ia ki.

Balei ba bun ki sengbhalang, Ka W.H.O. bad kiwei kiwei de ki seng bhalang bad ka sorkar ki ju kren pyrshah bad pynlong seminar ne workshop shaphang ki drok ne ka jingdih drok. Ka daw ka long ba namar ba ki drok ki long ki jingma ba shykhei tam yha tang ia ki samla samhoi hynrei ia ki rangbah bad ki khynnah kiba sdang khie samla bad ba ka jingmut jingpyrkhat jong ki ka dang lung. Ka jingdih drok ka ktah ym tang ia ka jingim ka jong u briew hynrei ia ka koit ka khiah. U briew umlah ban pynleit jingmut shuh ia kaei kaei kaba u thmu ban leh la ka long ha ka jingpule ne ka trei ka ktah jong u. U kylla long u briew ba marwei bad un sdang ban im ha ka lanot ka jynjar. U briew uba la kyrni ha ka jingdih drok um sngewtynnad shuh ha ka pule puthi ka jong u. u sdang noh ban pep skul ne klas bad ym tang kata hynrei u sangeh noh syndoh ia ka jingpule jong u. ki briew kiba la kyrni ha ki drok. Ki sngew ba kim lah shuh ban im khlem da ioh mad drok wat shisngi ruh. U briew haba u la kyrni

drok, haba kata ka ka jingkwah ban ioh drok ka nong kiew ka pynlong ia u briew ban leh ia kino kino ki kam, ban tuh ban thiem, ban thok ban shukor bad khrong ha ki lynti ki synkien bad wat ban shim ia ka jingim jong kiwei ruh ym don jingsngew ei ei. Ki samla khynthei pat haba kim lah bon pynhun ia ka jingkwah drok jong ki, ki klooi ban leh ia kano kano kam bad wat ban kylla awria tang ban ioh pisa ban thied ia ki drok ban pynhun ia kata ka jingkwah jong ki.

Kumta kum ki samla ngi dei ban husiar na ki drok bad ngin nym shah riam ha ki. Ngi dei ban long kiba kut jingmut skhem ha ki jingthmu babha jong ngi. Ha ka jingim briew ngin ia kynduh ia shibun ki jingeh hynrei ngin kut ka jingmut kaba skhem ban nym ngop ha ki drok ban lait na kine ki jingeh. Ngi dei ban pynmlien ialade ha ki kam ialehkai, ka put ka tem bad ka rwai ka siaw bad kiwei kiwei de ki jingialehkai sngewbha khnang ba ngin tei ia ka jinglong babha ha ka jingim jongngi, bad ban tei ia ka long briew man briew ha ka rukom ba dei. Ngi dei ban long kiba shlur bad ban nym tieng nym riej ban kyntait mardor hi lada don ba pynbor ne khroh ia ngi ban mad ia ki drok. Ngi dei ban ia syllok bad ia phylliew jingmut bad kino kino ki riewshemphang khnang ba ngin lah ban tei la ka jinglong babha ha ka lawei jong ngi bad ban lait na kino kino ki kam thala ki ban pynngop ia ka jingim jong ngi.

# KA JINGSNGEWNGUH

— S. Balajied. L. Khyllep  
Bsc. 3rd yr. (Bot. Hons.).

U briew uba nang ban sngewnguh, u dei u briew uba bha bad uba donakor, bad kane ka jingsngewnguh u pynpaw ba ka long naduh ka dohnud kaba khuid bad ba sngur, bad ka pynmih ia ki soh ba bha habar lyngba ki kam kiba u leh.

Hynrei kat nang iaid ki por kane ka jingsngewnguh ngi iohi ba ka la sdang ban jah jait na ka jingim jongngi. Te balei ka leit long kumne ? ka daw baroh ka long namar bun na ngi ngim don shuh kata ka akor kaba bha bad ka dohnud ba sngur. Ng iohi aiu ha bym don kane ? Bunsien ngi iohi ba ngi ki briew bunsien ngim don shuh ka jingsngewnguh khamtam ia U Blei, ia ki Kmie ki Kpa, ia ki Nonghikai bad kumta ter ter.

Iano ngin sngewnguh ? Nyngkong eh ia U Blei uba la thaw ia ngi bad ba la ai kyrhai bad kyrkhu ia ki jingdonkam jongngi. Ka jingdem jingmane ia U ka long kawei ka dak jong ka jingsngewnguh, nangta kano kano ka jingai ba ngi ai sha ka kam jong U, lane sha ki paralok ka long kawei pat ka dak jong ka jingsngewnguh. Hynrei ha kine ki por mynta ngi iohi ia ka jingbysngewnguh u briew ia U Blei, namar haba ngi la ioh pdiang ia shibun ki jingkyrkhu na U Blei, ngi klet ia ki

jingkyrkhu jong U bad ngi sngew ba ngi lah hi lyngba ka jingtrei shitom jongngi hi.

Ki khun kiba tipsngi bad kiba tipbriew tipblei, ki sngewnguh ia la ki kmie ki kpa, kim ju haram lane ia pyrshah ia ki wat naduh ba ki dangrit, bad haba ki kmie ki kpa ki la sdot bad ringswai ka jinglong tymmen ki pynpaw kylliang da ka dohnud kaba ieit ban bsa ban pyndap, ban sumar sukher iaki haduh ba kin hiar sha ka jingtep. Hynrei mynta ngi shem ba bun na ki khun kim don shuh ia kane ka jingsngewnguh hynrei ki don bun tang ki jingkhnum jingtup bad tang da ka jingbymhun suda wat lada ki kmie ki kpa ki la leh ia ka ba bha ruh bad ki shun kylla pynban iaki ynda ki la tymmen, ba wat ki la nud ruh ban byrngem byrsit iaki ruh.

Kiba duk ba kyrduh bad kiwei pat ki briew ki dap da ka jingsngewnguh suda ia kita ki briew kiba la iarap iaki bad ki ai kino kino ki tiar ban pynpaw ia kata ka jingsngewnguh jongki. Hynrei kine kiei kiei ruh ki kylla khongpong lut ha kine ki por ha kaba bunsien kim don ka jingsngewnguh ia kito kiba la leh bha iaki.

Ka long kaba dei iaki khynnah skul ban sngewnguh ia ki



## Ka Juk Mynta

— Bethlehem Judea Nongrum  
B. A. 2<sup>nd</sup> year

Nonghikai bad kiba halor jong ki, namar ba ki la pynioh ha ki iaka jingnang jingstad. Hynrei ngi iohi pynban iaka jingkren wohdong pynban jong ki khynnah ia ki Nonghikai ba ki dap daka jingharam pynban iaki. Kumjuh dei ban sngewnguh da baroh ki Nongshong shnong iaki Nongsynshar bad ki Nongmihkhmat kiba la iarap, bad kiba la pynroi ia ka ri ka muluk.

Kumta ka jingsngewnguh ka long kaba donkam haduh katta katta namar dei lyngba ka jingsngewnguh ba kiwei pat kin iohi ia ka akor babha uto u briew uba don ka jingsngewnguh bad kiwei ruh kin kham ieit ia u. Namar ha bym don ka jingsngewnguh ka pynpaw ia ka jinglong khlem akor u ne ka briew. Namarkata ai ba ngin don ka mynsiem ka jingsngewnguh ia baroh bad khamtam ia kita kiba la leh bha ia ngi. 'Namar bunsien ngi kynmaw tang ia kaei ba ngi la leh mangi ia kiwei, bad ngi klet noh ia kaei ba la leh da kiwei ia ngi.'

Haba nga peit sawdong pyrthei  
Nga i b'la dap tang jingsniew suda  
Akor Khasi kumba la ong  
La bam hynroh shisha  
Khyllung khynnah ha khmat rangbah  
Pynmih da tdem duma  
Ka sheptieng Blei ne tieng burom  
Ka lah jah rngai mynta  
Khynnah samla kynthei shynrang  
Ka riam ka beit kaba ki phong  
La i kum por Adam.  
Ha juk mynta ki kmie ki kpa  
Sheptieng pynban hukum ki khun  
Wei ki la mon, ia ki wat khang  
Khynnah samla mynta.  
Haba iohi jingsniew katne  
Iano kein ngin kynnoh?  
Dei maphi manga ban wanrah  
Jingkylla ba kham phylla.

**"Ha kaei kaei baroh to phin ai ka jingnguh; namar kane kein ka long ka mon U Blei ha U Khrist Jisu sha phi" — I Thessaloni 5:18**

**Ki jingjaw um ba rit bad ki phngit mawsiang ki pynlong ka duriaw bad pyrthei mariang**

**-Mr. Primrose**

## KA JINGDOH BATHIANG I MEI

— Manosha Sylliang  
B.A. 3rd yr. (Edu. Hons.)

“Ka jingkwah jong nga bad jong phi ka pher bak-ly-bak kum ka bneng bad ka khyndew. Ngam dei shuh u khynnah..... Phim donkam bunktien shuh.” Da kine ki kyntien u Jied u mih bak na iing. “Jied!! Jied! wat pynlah seh khun, da shah shkor seh ia kaba nga kren.....” Ka ktien ruh ym pat kut, ki ummat kthang ki tuid na baroh arliang ngab ka kmie. “To kata khun ngan kit bok kit rwiang ba phin jop ia ka thong.” kren wei briew ka kmie ryngkat bad ka jingjaw ummat.

U Jied u long u khun phrangsngi ka kong Mon. U kpa jong u u la khlad noh mynba u dang don lai snem karta. Kumta ka kmie jong u ka la tur shitom ban pyndap pynbiang ia ki jingdonkam jong u baroh. Dei lyngba ka jingtrei shitom jong ka kmie, mynta u Jied u la lah ruh ban pyndep ia ka matrik. U Jied khnang ban bteng ia ki jingpule jong u, u la hap ban leit pule noh sha sor. Khnang ban suk ka leit ka wan u Jied u la ong ha la ka kmie ban un shu sah wai bad u paralok jong u ha Jaiaw. U la ai jingmut ruh ba un leit klas mynstep bad bylla mynsngi mynsngi khnang ba un lah ban kyrshan ia lade. Hynrei ka kmie ka la pyrshah jur ia kane namar kam kwah ia u ba un leit sah sha sor marwei. Ka tieng ba ioh u ngop ha ki lieu kharai jong kane ka

pythei. Bad dei na kane ka daw ba la mih ka jingiakajia bad jingbysngewthuh jingmut ba u Jied ruh u la mih jyndat syndon na iing.

Ka por ka mareh stet thir thir na ki sngi sha ki taiew, na ki taiew sha ki bnai bad na ki bnai sha ki snem. La dap sawsnem mynta ba u Jied um ju wan mih sha iing hynrei u shu phah tang ki shithi sha la ka kmie. Ka kmie jong u ka don hapteng ka umdum. Wat la katta ruh ka kmie namar ba ka shaniah ia la u khun kam ju tharai sniew shaphang jong u. Ka kyrmen skhem ruh ba satang shisnem, u khun baieid thep mynsiem jong ka un sa wan phai ryngkat bad ka nam ka burom. Kumta ka shu iai buh ha ki jingdwai na ka bynta la u khun.

Ha kawei ka step katba ka dang bunkam khrot shi khrot, la wan rung u wei u khynnah “Kong ! Kong ! I Jied shitom jur, mynta la kit ia I sha civil hospital.” Ka kong Mon ka kyndit thret haba ka iohsngew ia kata ka khubor ka la khreh marmar ban leit sha sor. Tang mar ia poi ha civil hospital ka la mareh khru khru sha ba thiah u khun, ka la shaiong ngain ban iohi ba la pyndaif oxygen ia u. “Wow ! ko khun balei haduh katne ka jia ?” Tden sah kut u thylliej ka la shu long shoh biej, satang ki ummat ki tuid kum ki kshaid

ha ka por lyiur. U doktor u wan rung bad u ai ha ka ia kawei ka jingthoh. Bad u la iathuh ruh ia ka ba u khun jong ka u la dih bih bad ba ki la pyrshang katba lah ban pynlait im ia u, u ong ruh ba dei satang ka bor u ba na jrong ba ki dang don jingkyrmen. Ka kmie kam sngew nang ong ei ei shuh; ka peit ia kata ka jingthoh kiba u doktor u la ai ha ka. Ryngkat bad ki ummat kthang ka la pule.....

Mei baieid,

Nga la pynlah bad pynsngewsih ia phi. Nga long u briew u ba runar bad u ba awria. Kumta nga la ioh jingsneng. U Blei u la sympat ia nga ha kaba nga la ioh ia kane ka jingpang kaba sngew said-met. Ha kaba ki doktor ki ba ong ki ba ka dei ka jingpang Niang kulia (AIDS). Map ia nga mei nga la pynpait dohnud ia phi. Kumta ngam sngew don hok shuh ban im thad rong ha kane ka pyrthei bad nga la rai ruh ban pynkut noh ia la ka jingin. Mei sa shisien nga kyrpad ia phi ba phin sngewbha ban map ia nga. Dei satang lada phin map ia nga mei ba ka mynsiem jong nga ruh kan hun. Ah !! lanot ia nga u khun tamsneng u ba pynmong ia la ka kmie.

Khublei Shibun.

na u khun ba ieid jong phi, U Jied.

Ynda ka la dep ban pule ka kong Mon ka shu jaw satang ki ummat kthang "Ngam shym la phoh sniew te khun ba phin long kumne." Ka shim ia

ka kti jong u bad ka kdup hala shadem. "Khun peit sha i Mei" da ki sur bakyiuh ka bren "Nga la map ia phi khun, Mynno khun nga dom ia phi?" Ka kren pyntngen ia u. "Koit nga da sngew kmen shi kat dei eh khun ba phi la sngewthuh ia la ki jingbakla, phin nym lei lei khun, phin sa shait pat bad phin sa im kum u briew uba thymmai bad u ba kmen tam ha ka pyrthei." Ka la doh bad dait ia u, hynrei u khun jong ka um khih shuh. Bad dei hangne ka shem ba u khun jong ka um don shuh.

Balei kine kiei kiei baroh ki jia? Kumba ngi la tip, ha kane ka pyrthei kaba ngi shong ngi sah la jysieh sa tang ki jingsniew suda. Bun napdeng jong ngi ngim lah ban ialeh bad kane ka jingat phyllung ka pythei. Ngk kwah ban pyniahap dor bad kiwei . Ngk kwah ban pyrthuh bud bad kane ka pyrthei kaba kylla khlieh khlieh tdong tdong. Ngim ju pyrkhath pat kaei ka bynta kaba kongsan ba ngi dei ban pyndep ha kane ka pyrthei. Ka ba sngewsih ka long ba bun bah ki khun samla ki poi sha ka jingjot, "BALEI NGI JOT ?" ka daw ka lah ban long na ka mon lajong, kumjuh ruh na kum kine ki jait kyntien ki ba ki ju ong : "Pyni ia lade ba phi dei u Shynrang", "Baroh baroh ki ia leh", "Lada phi ieid shisha ia nga" bad kumta ter ter.

Husiar ho lok ba phin ym shah puh kulmar ha ki 'sein iong. Bad to kynmaw ia kane ka tien sneng "ynda la kyrni ka jingmlen la eh ban bthat ia ki kynjri jong ka."



## SHILLONG COLLEGE

## "SHA RNGAI KI JAH NOH"

— B. Chesterfield Suja  
3rd yr. Bsc.

— Banniewkor Lyngdoh Nongbri  
3rd yr. B.A.(Hons.)  
Smit Village

Shillong College, Shillong College  
Ko tlong Jingstad, baroh ki wad  
Bunsien ki khmat sha pha ki peit,  
Jingstad ban ioh, ban dih, ban mad.

Pha long kum umpohliaw ba iai kyrsoi  
La tlang ne lyiur, ha baroh ki samoi,  
Jingstad na pha ka iai phriang man ka sngi  
Kylleng ka ri India ka jam lynti.

Kum sim barit hapdeng khlaw  
Ba wad wahduit ba shngiam  
Na pha bunsien ki wan law,  
Jingstad halade ban piam.

Khynriam, u Pnar, lai phew jait dkhar  
Tyllong ka juh, jingstad ban khar,  
Hangne jingim ban nang iai tei  
Kumno ban phyrnai ka lawei.

Ka nam ba bha ban klet ngim lah  
Burom jong pha ban pyrto sah.  
Nang mait shaphrang jingstad pynphriang.  
Da dien wat ran, ne wat kyrtiang.

Kyntang iawai shapha ngi phai  
Mynsiem sngewnguh kan ym duh shuh,  
Khublei-Khublei, jingstad ngi ioh  
Blei un Kyrkhu ia ngi baroh.

1. Mynnor ha ri khasi,  
Ki khlaw ba rben suda;  
Kumba ngi la iohi,  
Pateng u 'ni u ma.
2. Ki 'er iwbihi ba thiang,  
Wan beh na ri ki rngai;  
Khamtam na u jamynyang,  
'Tiewdohmaw, Lapongnai.
3. Jyllei u 'Tiewdohmaw,  
Wat shakiar jong ka khlaw;  
Suhsien u 'Tiewdiengngai,  
Wat hapdeng ki shiah u Lapongnai.
4. Ha sangam u 'tiew Lamationg,  
Ha dymmiew u 'Tiewklongiong;  
Ki puriblei ki wan jngoh kai,  
Ha ryngngi, basaw u sohbrai.
5. Ko ri baieid ki blei,  
Aiom ksiar mynta, shaei ?  
Ko sotti juk u longshuwa,  
Shaei jingsngur, jinglong nylla ?
6. Ka spah mariang ha ri Khasi,  
Ki longmynta, kim lah iohi;  
Sha ki 'lawbah kum u Rynniaw,  
Sa shisien pat kin ym wan paw.

*U Lahduh don tang uwei hi,  
Ha iing paki ne traw;  
U bat u diengduh nar ha kti,  
Uta u dei u khaw.*

-Soso Tham

## Ka Por Samla

— Albinus D. Rubel Arnold Sumer

1st yr. B.A.

1. Tang shu Kynjoh ka por samla,  
Jinglong baroh la kylla;  
Naduh ka met haduh mynsiem,  
Ym pyrkhath shuh ka iap ka im.
2. Ka riam Ka beit baroh la kylla,  
Ym iadei shuh kumba ju long;  
Ka iaid ka ieng, ka leit ka wan,  
La iabud bad kiba khamsan.
3. Mynta, jinglehrain la sdang synshar,  
Naduh na ing haduh habar;  
Jingkren jingkhana la kham pher,  
Jingiwbiha ka la sdang ban her.
4. Sawdong, sharum shaneng ki lum ki them,  
Ngi iaid kynud kum ki ngap tem;  
Khnanh ba thapbalieh bunrong ban wad,  
Ban kem ia ki lada plie ka lad.
5. Dei kane ka aiom jingkmeh bad jingsngewsih,  
Ba dap barabor da ki soh ki pai ba dang ih;  
Ai ba kane ka por samla kan iai phyrnai,  
Ha dohnud ba rhem jong ngi bad khlem Khushai.

*"Ko Diamand ko khulam  
ksiar to suit ki rong ban  
pynshai kdar"*

*-Myllung Soso Tham*

## BALEI PHA KYLLA

— Albinus D. Rubel Arnold Sumer

1st yr. B.A.

*"Pyrrthei Mariang baroh*

*sawdong*

*Ka dei ka Library*

*Rukom jingtip ban ai jingstad*

*Rukom ki ktien poetry"*

*-SOSO THAM*

1. Ko Ri Khasi-Jaintia jong nga,  
Nga iaid ia pha haduh katta;  
Khlawait ka ri jingim ki pha,  
Namar jingieid jong ki ia pha.
2. Balei pat mynta phi pynbaiong,  
Ia jingmut jingpyrkhat balung;  
Ki dop tiengkulab bunrong phi sei,  
Tang Khyndiat por phi tlur balei ?
3. U Lum Shyllong u sngewsih kthang,  
Kumno ban batai ngam nang;  
Sa tang ka shyieng bad snep,  
Khnanh ba jingmut jingpyrkhat kan nep.
4. Nang iaid ki sngi ki por,  
Mynder ri la shong skong halor;  
Ba jaidbynriew jong ngi ki bie spah ba shisngi,  
Khlem nongrim ia la ka ri ki die.
5. Para ri to ngin kyndit noh joit.  
Ban rat diengkhang haduh ban da jop;  
Khnanh ba ka jaitbynriew kan neh shirta,  
Ko Ri baieid ngin jaw snam namar jong pha.

# U LUM RAITONG

— *Boney Kharmalki*  
*XII, Arts (Day Section)*

U Lum Raitong u don shaphang kamom ha ka lynti Shillong-Gauhati, hajan u lum Sohpetbneng. Shisien la don uwei u briew. U la long uba riewspah bha, hynrei u ju sleh ialade da u dpei bad u ju phong da ki jain ba khain bha ha ka por mynsngi, bad mynmiet pat, u sum u sleh bad u rwai u kmen. Dei ma u uba la lap ia ka rukom put sharati ka ba u tbit bha ban put. Ki briew ki ju sin ia une, u Manik Raitong. Ka ing jong u ka don ha syndah ka ing syiem, bad ka Mahadei ka ju mlien ban sngap ia u. Hynrei kam ju nud ban leit sngap najan ha ka por mynsngi. Kumta, ha kawei ka miet ha kaba u syiem u la leit donkam sha ri Dkhar, ka la leit sha ing u Manik Raitong. Tangba une um shym la plie ia ka jingkhong. Kumta, ka la shu peit na ki snur syrdeng. Ka iohi ia u ba u bha briew bha, ba u phong da ki jain kordor. Khatduh, khatwai, ka la shu pynpait ia ka jingkhong bad ka la rung shapoh.

Wat lada u la pyrshang ban beh noh ia ka, kam shym la phet satia tad haduh ba la shai ka sngi. Manla ka miet, ka la leh kumne. Haba u syiem u la wanphai u la lyngngoh bad sngewbitar haba u la lap ba ka Mahadei ka la ioh khun. U la khot dorbar shisyndon ia ki rangbah baroh. U la hukum ia ki ba ki dei ban wanrah kait khun bad ba uwei pa uwei u dei ban tyrwa ha ita i khunlung.

Hynrei ita i khunlung im shym la bud iano iano ruh em. Haba u syiem ula kylli lada dang don rangbah ba khlem wan, la shem ba u Manik Raitong u dang jah. Te u la phah khot ia u. Mar ia poi u Manik, uta u khunlung ula kner la ki kti bad wiat samrkhie ia u. Te kumta ki la sngewthuh ba u Manik Raitong u dei u kpa jong ita ikhunlung. Kumta, la rai ba un iap da u tangon u lymban.

Hynrei haba ula iathuh lut ia ki jingjia baroh la rai ba u dei ban thang im ialade.

Ha ka sngi ba la rai, u Manik u la sum la sleh bad riam da ki jain khor barem bha. U put la ka sharati bad ula shad dadien sha ka ding. Ka Lieng Makaw, ka Mahadei, ka la peit na pongshai bad ka kut jingmut ban thang noh ialade ruh ha kata ka ding.

U Manik u tawiar lai sien iaka ding, u padat laiwat iaka sharati halor ka jingthang bad nangta u la sieh da khongpong iala ka sharati harud kpep. U la rypsied shapoh ka ding. Ha kajuh ka por, ka Mahadei ka la poi hangta bad ka la rypsied lang ha kata ka ding. Kata ka jingthang kala kylla pukri bad haduh mynta, halor une u lum, ngi lah ban iohi ia u shken khongpong uba mih na kata ka sharati — Namarkata, ki la khot ia une u lum kum u lum Raitong.



## “KA JINGIAID KA POR SHA KAWEI PAT”

— *Da, u, Wandonbok Jyrwa*  
1st yr. B.com (Hons.)

Hangne mynta nga shu thoh da la ki jong ki jing spel dak (spelling) katba nga sngew iahap ban kynnoh ia ki ktien lane kyntien hala ka jingsngewthuh la jong. Nga tharai ba shisien ka sngi lane ka por kan sa urlong da shisha ba kan sa mih kum kine ki jingspel dak (spelling) ki jong nga, wat la nga mynta hangne ngam pat da lah bha eh satia ban da saindur haduh katta katta namar ba kane ruh kadei kata ka jing sngewthuh ka jong nga u samla kaba kata ka maian pyrkhath jong nga kaba wan na sha lyndet kaba u Blei U Trai kynrad u da ai ia nga.

Te haba ngan iaid noh sha ka phang ngan shu buh noh da kine ki kyntien ha shuwa :

“Tarak tak tak ban ia ioh kam ba ngi dei ki khasi katno ngi sngow bang, hinrei ban sharai pat iala ki Matti katno ngi sngow kthang.”

Ani ! wow. Katno ka jing sngow tinnad bad sngow bang ban ia ioh sngow iaka kintien “ka jing iaid ka por sha kawei pat” hinrei Niuma katno ka jing sngow smiej pat ban pirkhath ia ka mynnor bad ka minta (mynta) namar ba mynshuwa ia u “y” kim ju da kham pindonkam kulmar/than hinrei lait noh satang haki/iaki ba khraw, kum ka nuksa “syiem, syiar/yiar kemta ter ter kiba bun tah bha, hinrei haka ne ka jing iaid ka por ba minta kala pin bakla lut wat haduh ka kren ka khana, ka riam ka beit bad kumta ter ter ....., bad ruh ngi dang shu ia donbok pinban ba ngin pat ia ngat ha kata ka apot ba ngin shu ia ngop lut nadong shadong kum haka ahor, te naka ta ka daw ba ka jing iaid ka por sha kawei pat ba dei hangne kien ba ngim tip shuh ia kaei ka mynnor hinrei hi ngi ki briew ba minta ngi tip

tang ia ka minta, namar ba la bun eh ka jing stad kim shem la shalak shuh kumba shalak mynshuwa, te ba dei na kane kein ba sa ia lam bakla lut ia ngi u ba minta ha kane ka jing iaid ka por kaba minta bad ruh haba la duna ka shalak la bun satang ka jing stad bad jing shisha te teng teng ka wan rah ia ka jingkulmar ka bor pyrkhath. Bad ruh ngi dei ban kinmaw ia ka kintein u myllung Soso Tham (Bam kwai ha dwar u Blei) kaba ong kumne :-

“Jingshai ngi wad Sawdong Pyrthei  
Jingshai ka Ri ngim tip ei ei.”

Te namar ba balei ba nga sa buh ia ka kintein stad bad shalak, namar ba kat kum ka jing iaid ka por na kawei ka por sha kawei pat, te ha ka jing sngow thuh ka jong nga kumba ka ktein khasi jong ngi kadei kaba iar bha haduh katta katta, namar ba mynshuwa u khasi u dei uba stad bha hinrei u Nongwei u nongar udei tang uba shalak namar ba kat kum ka jing sngow thuh jong nga u khasi udei da shisha uba da stad namar ba u da tip ia kaei ka ban sa wan jia, hinrei u Nongwei U Nongar pat de udei tang uba Shalak, te haba nga ong shalak ka thew/mut ba udei tang uba tip noh ia kaei ka ba minta hinrei om tip ia ka lashai lane ka ban sa wan hinrei u khasi jong ngi lane ki longshuwa jong ngi kida dei shisha kita kiba da stad namar haba ong stad ka thew/mut ba ki tip ia kaei kaban sa wan ha dein ha bud bad ba dei hangne u khasi ha ki por ba Minhindai ia ka ktien om ju pindonkam kulmar namar ba mynshuwa ka ktein kadei shisha kaba thieng tam bad ka ktein kadei hi ruh kaba kthang tam, balei ba nga sa ong kumne namar ba mynshuwa ka ktien, kum ka nuksa na ka jing ia kren ka rah shaka nia, bad na

ka nia ka rah sha ka jutang bad na ka jutang ka rah pat shaduh Ka Hukum, bad kata ka Hukum ka ieng naka binta ka Hukum Blei.

Shisien pirkhat kane kada sa khi shai bha bad shinna bha ha kine ki por ba minta, bad tangba hakane ka jing iaid ka por na kawei ka por sha kawei pat kala long da mar khongpong, ba minta ki briew ha satlak ka pilthei ki la tip bha sha phang ka jing stad hinrei ki ia klet noh pat ia ka jing shalak, bad ki sa kinnoh pinban sa ia ka nusib, o ! ba ka dei ka nusib jot ka jong nga, bad hinrei ha shwa ban kinnoh ia ka nusib phi la dei ban buh jing killi shuwa ha lade ba hato wan shwa nga lane wan shuwa ka nusib, bad balei ba nga sa buh ia ka kintien shuwa bad shwa namar ba ngam tip ba mano ba wan ningkong sha kane ka sla pilthei bad hato sa ia pirkhat lem sa maphi de kan urlong kumno mo ? Bad hato ka long shisha kumta ne em mo ? Kumba nga kum u samla nga shem lane sngow bad ia kinduh. Bad ruh shuh shuh kum u Nongrep Minta haba om nang shuh kumno ban khein ia ka por ba ha u nai aiu ba dei ban thung ia u jingthung bad ula shu thung laka thung haka por ka bom dei ka por thung, hato uto u jing thung un mih un plung bad lada jia ba om mih om plung, hato phi la sngow dei hi mo, ban shu kinnoh ia ka nusib. Haba phim shem la nang hi ban khein por, te minta hangtei ruh haneng ba nga sa thoh hato Kam dei lane long satia kumta mo, te nakata ka daw ba wat ju ia mar millien ban ia kinnoh ia ka nusib, namar ba ngim tip ba mano ba wan shwa lane shuwa hangne ha sla pilthei.

Te kumban shu ia pinpaw noh hangne minta ba nga sngow kmen shibun eh ba ki "riew ba mynshuwa jong ngi ha ki por ba mynshuwa ki da dei shisha kita kiba stad bha bad ruh ka da sakhi sinna shisha haduh minta ba ki "riew hindai ki da ia ieid da shisha

haduh katta katta ia ki khun trai ka Mei-Mariang bad kita ki khun trai ka Mei-Mariang ki don san tilli shipara bad kita kidei" 1. Ka Sngi, 2. Ka um, 3. ka lyer, 4. ka ding, 5. u bnai. Te badei hangne ba ngi ruh minta ki khun bynsiew ngi sa ioh san tilli ki shimpriah kti bad badei nakata ka daw ha ka jing sngow thuh jong nga, ba ki 'riew hindai kumba ki ieid iala ki jong ki san tilli ki shimpriah kti te kumta ki ieid iala ki san tilli ki khun trai ka Mei-Mariang. Bad badei nakata ka daw ba ki "riew hindai ki sa buh ia ki LAW KYNTANG, KI LAW ADONG, KI LAW LANGDOH kumta ter ter kiba buh bah, namar ba ki lah tip aiu kan jia ha dieh ha bud, te naka ta ka daw ba sa buh shi sindon da ka kintien kaba khraw bha haduh katta katta bad kata "Ba ym bit" te kum ka nuksa "Ba ym bit ban leh jakhlia, ba ym bit ban pinsneiw bad kumtta ter ter kiba bun bah. Hinrei haki por ba ha shuwa ka 7 tarik u bnai Jylliew (June) snem 1997, ki breiw jong ngi ha shuwa kim tip shuh ia kita kiei ki san tilli lei shipara, hinrei ki tip beit ia tang ki ar tilli shipara ki la klet noh ia ki lai tilli pat shipara bad kita ki ar tilli shipara ba ki tip lei kham tip eh kidei ki Nongtrei (shakri) sorkar kita ki ar tilli ki long \*ka sngi. bad\* u Bnai, ba wat hakane ka por ki ruh ba minta om tang haki por ba mynshuwa ki Nongtrei (shakri) Sorkar ki shu kwah beit ba lano kan sep ka sngi bad ba lano pat ba on kut noh u Bnai. Hinrei ba dei naduh ka 7 tarik u 'nai Jylleiw (june)' nem 1997 ba wat da ka satlak ka pilthei ki sa sdang bad ieid bad burom bha ia laka Mei-Mariang bad ia ki khun trai ka Mei-Mariang bad ba ki sa buh nam iaka hi ruh da kata ka World Environment Day/Month, bad badei hangne ba sa ong ba ka jing iaid ka por sha kawei pat.

To da ia burom bha ia la ki matti u Longshuwa wat ju mar mlien tang ban shu kwah Nong kinti ba ioh shu sep ei iala ki jing kam khlem da ler



kam ei ei Hinrei to da sharai iala ki jong  
ki Matti bad ki Deiti ba kan sa wan rah  
ia ka bainong shi sien ka sngi. Bad wat  
num kwah ban shu die tad dor iala ka  
jong kaba kordor haduh katta katta ba

ioh shi sien ka sngi ngin shu ngat ei  
haka ahor. Bad ruh da ia buh bad  
pinshongdor bha ia kine ki kintein  
harum :-

Kumba minta ngi la ia pule ha ka degree.

Namar ba ka pilthei Mariang baroh ka dei ka Laibrari

Jingnang jingstad na ka nangtai ngi ioh

Badei lingba ki sur ki ktein poitri

### **“Ieng joit ! Ieng joit ! Ko Khun ka Ri”**

— *Banlumlant A. Khongsdam*  
*Class XII, (Science)*

Ko Ri Khasi baieid jong nga,  
Ha ka por jong ki Kulong kumah;  
Pha kup ia ka jinglong khuid suba,  
B'la synshar tang da ka hok bad jingshida.

Ka Ri U Hynniew trep-ka Ri U Hynniew skum,  
B'la dap tang ki syntiew ki skud, b'la phuh ha kliar ki lum  
Ka sotti juk u ni u kong, ka Ri ka akor-ka ri ka burom  
Ka Ri baieid ki blei, mynba jingiatylli ka dang don.

Shano kito ki por ba rim bajah.  
Ka por U Tirot Sing-Woh Kiang Nangbah  
Mynba ka mynslem ieid Ri ka dang suhthied  
Lyngkor jong ka Ri, ki kit sngi-la bad miet.

Hei-ho!, ki ingkhong shyllangmat ki trei donbor mynta  
Ia ki samla Khasi ban pynbiej da ka pisa  
Kynmaw khun ka Ri ban ym bieje da leilei  
Ioh shisien ka sngi jaitbynriew kan kylla dpei.

Ka lawei ka Ri ka shong ha ngi ki khun samla.  
Da ka jingkitkhlieh lang baroh, ka Ri shen kan sa kylla.  
Da lei-lei wat ju ong, “Ka bym lah long satia”.  
Jingkyrmen ka dang don, katba dang biang ki sngi-ki ia.

Nyngkong to ngin beh thong ia ka jing bishni.  
Hynrei ngin pdiang sngewbha, ia ka jingieid bad jingiatylli  
Shaneng sha khlieh ngin ia prat lynti.  
Khnanng ba ka suk-ka sain kan wan hiar biang ha ngi  
Ieng Joit ! Ieng Joit ! Ko khun ka Ri”.

**KAEI KA KAMRAM U KHYNNAH ?**

— Boney Kharmalki  
XII, Arts (Day Section)

Dei ban don ka thong ne ka sohpdung,  
Lynda kumta tang ka jingmut khunlung,  
Dei ban peit bad ban iohi jngai,  
Ka lawei jong phi kan phymnai.  
Long uba hok, uba shida, uba iaid beit,  
La phi don ha skul ne ha kolej,  
To long sbun ban iarap lem ia kiwei,  
Kyrhai phin ioh jingkyrkhu n'u Blei  
Ha ka iaid ka ieng to leh don akor,  
Kiwei ia phi kin niewkor,  
Pynshlur, iaroh, ai burom ia kiwei  
Wat ksan tang halade pdiang ia kiwei  
Katba dang pule to, iai minot thop ;  
Ba phin ioh kheit i'u soh jingjop.  
Mano ba kitkhlieh na ka bynta jong phi,  
Hato ym dei I mei I pa bapli ?  
Ki thep lut khoit la bor la sor la syep la syar,  
Ki khein duh ialade wat la ki jynjar,  
Ban nang ban stad ki khun ki kti,  
Ia ki kam pher wat la ki bylla shuli.  
Ka biang te tang jingstad pyrthei,  
Ladan ngim don ka tip briew, tip Blei,  
Jingstad pyrthei shisien kin sa kei berong,  
Jingtrei baroh kin kylla khongpong.  
Wat ap ia kiwei sdang shuwa na lade,  
Lada phi la pyndep bha wat ju babe,  
Phi kwah ban jop, phi dei ban duhnong shuwa,  
Duh nong shuwa. Sa mih ki soh ba bha,  
Wat leh rain ! wat tieng !  
Ban da leh lang, hei ! ymdei,  
Jingthmu ba bha sdang ban leh hi noh marwei,  
Pdiang, ithuh ia jingduna la jong,  
Kiwei iaphi kin burom nyngkong.  
Don ka mon ba skhem bad wat sngew sarong,  
La jingnang jingstad ne ki sap ki phong,  
Ieit burom ia kiwei wat niew bein,  
Ka nam kyrteng jongphi ban paw tyngkrein.

**MOT SAH JINGKYNMAW**

— Karbar Saphai  
3rd yr. Bsc.(Zoo. Hons.)

1. Ko Mei, ko Pa Baielit jongnga,  
Kum phi ngan dang ioh shuh shaei ?  
Naduh ki sngi nyngkong ia nga –  
Phi ri sumar ha sla pynthei.
2. Tang shu wan long briew sha pyrthei,  
Ha jingshai jingthaba jong ka,  
Nga i nyngkong I Pa I Mei.  
Jingieit ki kdup sngewbha ia nga.
3. Ha pdeng mariang ba itynnad,  
Ki lum ki wah ba i pyngngad,  
Ki sim ba iai pah sngewtynnad,  
I Mei, I Pa kham Kor shisha.
4. Ha pang, shitom, haba nga don,  
Syndah jong nga mano ba don ?  
Jingklusai sat namar jong nga,  
Dei tang I Mei, I Pa jong nga.
5. Ka ktien thylliej ki iai hikai,  
Kumno ban rwai, kumno ban dwai,  
Ban iaid, ban ieng, ban ri Akor  
Bun jinghikai ngi ioh b'abor.
6. Ko Mei, Ko Pa Baielit jongnga,  
Da ei ia phi ngan siew kylliang ?  
Ki Lad -lynti baroh shisha,  
Ia phi ngam lah ban siew kylliang.
7. Tang ban pynsngewbha kein iaphi,  
Ngan ialeh shitom man ka sngi;  
U Mot Sah Jingkynmaw ia phi,  
Da ka Jingim jong nga ngan tei.

"A monument of Newton! A monument of Shakespeare! Look up to the Heaven, look into the human heart. Till the planets and the passions, the affections and the fixed stars, are extinguished their names cannot die."

— John Wilson in his book "Quantum Chemistry and Spectroscopy"



# KA PHAWAR BIRIA

— Banniewkor Lyngdoh Nongbri  
3rd yr. B.A.(Hons.)  
Smit Village

1. U ngap h'u niangryndia,  
Shalynnai bad ka skei;  
Ha sngap ba ngan biria,  
Ia i tai te i kongthei.
2. Lyngdikhur ba dang kynud,  
U tiluh bad u sohbrai;  
Ka dur kaba jemnud,  
u shniuh haduh syngkai.
3. Shipai la kum ka shriew,  
Jamynrei la kum jyrmia;  
Kyrhai ki thei bha briew,  
Tang iwei ba dang sotti.
4. Shyllang phyrnai khriak khriak,  
I didi na Byrnihat;  
Nga tang shu iohi liak,  
Ia i nga la iapmat.
5. U 'sidap kum u kisih,  
'Langsohmoh kum 'ñiangrymboiñ;  
Ka ngab kaba plih,  
Ka tmoh kaba kynjyoin
6. U mama ba bam sohkhia,  
U jyndem u khiew ranei;  
Shisha jingishongkhia,  
Ka jainsem jong i kongthei.
7. U ngap ha sla tyrkhang,  
U dikhoh h'u jamynrei;  
Ha sngap ma phi ki rang,  
Ba pynnoh sa i kongthei.
8. U jhur kum u tyrkhang,  
Un-syn-un kum 'tiewbapung;  
Ka dur jong phi te rang,  
Pyllun la kum u pdung.
9. U tiluh ha wah umkhrah,  
Shi lyngkhot la die nohkot;  
U shñiuh jong phi te bah,  
Sohkyrdot kum ka 'langbrot.
10. Lyngngong u tyrkhang,  
U kiseh bad u sitong,  
Ki ong hyndai u rang,  
Lyngngeh la ka jainspong.
11. U sla kum u slasha,  
U tyrso kum u jatira;  
Mynta te la kylla,  
Shano u 'nai khatsaw synia ?
12. U tngaw kum u khaw rnga,  
U skop kum u jamyniang,  
Kynmaw ho rang samla,  
Wat iangop ha u khawiang.
13. U 'tiewbapung u jamyniang,  
Ka simpieng kum thapbalong;  
La rung te u khawiang,  
Ka jabieng ka la khongpong.
14. U khaw bad u tyrkhang,  
Ka sikei bad kuratia;  
Kynmaw ko thei ko rang,  
Kane ka dei tang ka biria.

**KA NOHNGITHIANG**

— *Da U Balajied Synrem*  
*Class - XI, Art (Mor.)*

Hir ! Sngew suhsieng Ki jingiwbi  
Tiewlasubon ba ka pynmih.  
Bur ! ruh shi kynhun ki sim ki her,  
Ban noh sha ka ki pyiar la Ki Sner  
Ha sngap jingrwai ba sngewthiang,  
Sur-jam, Sur-jur, Sur-ni, Sur-syang,  
Jingriew ka Tem ka put hin jai,  
La kum jingtem ha Paradise.  
Sngap Slang ka pah, kiak-kiak ka riw,  
Jalyeit u tied, Shatwat u siaw.

Tang sur aiu nga lah ban riwntang  
Ha ba baroh ki long ki ba bang.  
Hapdeng katne ka jingpyniapngiah,  
Na pha ko thei ngam kwah kynriah  
Ko Nohsngithiang ! Pha dei shisha ka Syiem ?  
U rit u ria u heh u khraw ia pha u triem !  
Oh ! kyrhai iapha nga dem iohi  
Shapha Ki wan Ki star byrni  
Pha pdiang sngewbha kat u ba wan,  
La jingkyrkhu pham ju kynran.

**AKOR KHASI**

— *John Paul Lawrinang*  
*Class - XI Arts (Morning)*

Akor Khasi kylleng bna nam  
Shaduh u pud pyrthei ka jam  
Mynta pat de la shong syntuid  
Da jingsynjor long briew kylluid  
Akor babha shano ka jah  
Mynta tang jingsngewmeng ka lah  
Jinglong sngewrit ka jah ka dam  
Dei tang u 'Nga' uba heh tam.

Kumne jingsniew ki nang iai phriang  
Bad la duh noh akor bathiang  
Kim salia shuh wat ban shu tuh  
Namar ka 'rain' ha ki la duh.

Haba poi pat ki jingsngewbha  
Ia jingleh rain ki klet iada  
Kim niew burom kim khein burom  
Ia akor babha ki iai thom.

Ki kmie ki kpa man la ka sngi  
Ia ki khun, ki sneng ki pyni  
Wat la ha skul ki nonghikai  
Ia burom akor ki hikai

Akor babha ngi kwah ban ioh  
Sa shisien to ngin ieng baroh  
Ngin ia pyni tang jingsngewrit  
Ba lah ban tei ia khraw ia rit.

**KI BA DEI BAN KYNMAW**

— *Mr. Wayoamiky Tre. Allan Sariang*  
*B.A. 1st yr. (Economics)*

1. Ka stamp ba nyngkong eh la pyndonkam da ka Bilat ha ka 6 tarik jymmang 1840. Ia kine ki stamp la tip kum ki Penny Blacks bad two penny blues, ki don ruh ia ka dur ka syiem Victoria.
2. Ka Shirley Temple ka long kaba khynnah tam ban ioh ia ka khusnam Oscar award, haka snem 1934 ha ka por ba ka dang don tang san snem ka rta.
3. Ia ka par umphniang ba nyngkong la tih da u Edward L. Wrake ha u nailar jong u snem 1859 ha Titus Ville hapoh U.S.A.
4. U General George Washington u dei u President ba nyngkong eh jong ka U.S.A. (1789) bad u John Adam kum u Vice President ba nyngkong.
5. Ka Steshon bor niwkliar ka ba nynkong eh ha ka pyrthei ka don ha Obninsk ka shnong ka ba jngai 78 Km. na Moscow, Russia. La sdang ia ka naduh 27 tarik jylliew 1954.

# **PHI IEIT NE EM IA KI KOT ?**

— Sonfirstly Marbanianang  
B.sc. 3rd yr. 2003 (Botany Hons.)

Ki kot ki long kiba donkam eh ha ka jingim u briew. Ki long ka jinghikai, ka jingiarap ban pynshai kham bniah ia kiei kiei kiba ngi shem. Lada u briew u pynmlien ban pule kot un kham ioh shibun ka jingnang ka jingtip. Kumta ki kot ki long ki dienjat jong ka jingstad. Lyngba jong ki kot ngi lah ban ioh shibun ki jinghikai ki ba lah ban iadei bad ka mariang, ka science, ka art, ka Culture bad kiwei kiwei. Ngim lah ban ong ba khlem ki kot ngin tip lut ia kiei kiei baroh kiba ki longshua ki tip. Hynrei dei lyngba ki kot ki ba iarap iangi ban tip.

U briew baroh u ba ju ieit ban pule kot u long uba la tei la ka jingtip ha kaba bha shaphang la ka lawei. Hynrei don ruh ki bym ju ieit ban pule kot. Kumta ki briew ki bym pule kot kim lah ban seisoh ha ka jingnang jingtip. Hoodid, ha ka jingshisha ngi lah ban jer (classify) ia ki jaid briew ki ba pher ba pher ha ka ba iadei bad ki kot, kine ki long harum :-

(1) Bibliophilic :- Ia kane la ong lane khot kyrteng ia ki briew ki ba ieit ia ki kot lane ban pule kot (one - Who Loves books)

(2) Bibliophage :- Ia ki briew ki ba sngewtynnad lane ki ba pule kot tang ban pynbyrngia, ki bym da ieit eh ia ki kot hynrei ki shu sngewtynnad ban pule kai.

(3) Bibliophobes :- Ia ki briew ki bym ju sngewtynnad lane isih ban pule kot (one who hate books)

(4) Bibliomaniac :- Ia ki briew ki ba ju pule kot tang ban shu

pyllut por ban byrngia hynrei kine ki don pat ka mynsiem ban ieit ia ki kot.

(5) Bibliopoles :- Kine pat ki long kito ki ba shu die kot ha iew lane ha ki (book stalls) jaka diekot. (one who sells rare books)

(6) Bibliochasts :- Kine ki dei ki jait briew ki ba shu pynjot ia ki kot ym tip laki nang ne ym nang ban pule. (one who destroys books)

(7) Biblioklepts :- Kine ki dei kito ki briew ki ba ju sngewtynnad tang ban shu tuh kot. (one who have the habbit of stealing books)

(8) Bibliopegists :- Kane pat ka thew ia kito ki briew ki bala pyntbit bha ialade tang ban suh lane ban lum ia ki sla kiba la pra bad ban shna pat ha ka dur ka kot. (one who serves for binding boods)

(9) Bibliotaphs :- Kine pat ki dei ki ba shu aiwai lane ai kai kot ia ki briew ban pule, lane ka lah ban long ba ki lum ruh ia ki kot (one who lends or hoard books)

Kumta ngi ki briew ki ba nang ban pule ngi dei ban ieit ia ki kot namar kine ki long ki nongiarap ha ka pule ka puthi ne wat ha ka saiñ pyrthei ruh. U briew uba ju ieit ban lum lane pule kot u kham stad ruh bad lehse ha ka iing jong u, u lah ban don ruh shibun ki kot. Kumta kata ka kamra buh kot ka kham itymad. Ka iing ka bymdon ki kot ka long thik kum ka kamra khlem ki jingkhlang, lane ki jingkhangiit (A home without books is like a room without windows).

## KI JINGTHUNG JINGTEP KI NONGIARAP BAD NONGKYRSHAN BA KORDOR TAM IA KA JINGIM U BRIEW.

— Heipor—uni Bang  
1st Yr., B.Sc.  
Botany Honours

Jinglamphrang — Bun kiba sngew thuh bakla ba ka ktien jingthung ka mut tang iaki jhur bad ki soh. Hynrei ka ktien "jingthung" kam mut tang ia kine, ka kynthup lut ia baroh ki jait ba donjingim kiba ring mynsiem ne pyndonkam ia ka lyer carbondioxide (CO<sub>2</sub>) ha ka ba shna jing bam bad kiwei. Kumta ka ktien 'jingthung' ka kynthup iaki diengbah, diengrit, ki phlang ki kynbat, ki jhur ki soh, kiba myntoi bad bym myntoi, kiba im ha sla khyndew ne hapoh um.

Ki jingthung ki don kylleng sawdong ka pyrthei. Ki don bun jait ki rong ba jyrngam, ba bthuh, ba ping, basaw bad kiwei. Ki jingthung ki don bun jait, bad ki don la kajong, kajong ka kyrteng. Bad kiba iapher iwei iai iwei pat laha ka liang ba shapoh ne paw shabar. Ym don uwei ruh u briew haka pyrthei uba lah ban jer kyrteng lut bad uba tip lut iabaroh ki jait jingthung. kiba don ha ka pyrthei. Ki jingthung ki long ki jingbam jong ki mrad kiba im ha lum ne ha um bad khamtam ia u briew. Hynrei ym baroh ki jingthung kiba long ki jingbam, hynrei don ruh kiba long bih ia ka met u briew ne ia kiwei pat. Kine harum ki long ki katto kattne ki jingmyntoi. Kiba u briew u ioh ia ka jingiarap na ki jingthung jingtep.

(1) Ki Jingthung Ki Long Ki Jingbam — Ki jing thung jingtep ki long ki jingbam kiba bsa ia u briew. Bad lah ruh ban ong ba lada khlem ki jing thung u briew un iap. Namar ha ki por mynshwa kiba bun ki briew ha ka

pyrthei ki im tang da ki jingthung (kata ym donkam jyntah ne doh) eg. Krai, kew, riew hadem, u kba bad kiwei. Wat haduh mynta ruh u briew um lah ban im khlem pyndonkam ia ki jingthung jingtep kum ki jingbam. Lada u briew u bam tang da ka doh ne jyntah man la ka sngi ruh ym un ym ioh ia ka met ka phad kaba koit ba khiah, bad um long u ba khlain bor; namar ki jingthung ki long kiba donkam bha ia u briew ha kaba iarap ban tei ia ka met jong ba kan long kaba koit bakhiah bha.

Bun bah, ki jingthung ki long ki jingbam jong u briew. Ym don uwei ruh tharai u briew ha ka pyrthei u bym bam ia ki jingthung jingtep (soh, jhur, sla). Baroh ki ri ha ka Pyrthei ki don la ki jong ki jait jingthung ba long ki jingbam ba kongsan jong u briew uba im ha kato ka ri. Nuksa kum ba ri India ki jingthung ba kongsan tam, kiba ki nongshong shnong jong ka ri ki im bad shaniah ia ka jingim ki long u kew, kba, riewhadem, krai, hynrei kiba bun ki ki briew ki bam ne ki pyndonkam bha ia u kba. (rice, white/red).

Ki jingthung ki don bunjait, la ha ka dur ka dar ne ha ka rong ka rup ne ha ka jingmad. Bad u briew : u lah ban pyndonkam ia ki sla, ki soh, ki symbai, ki thied ne baroh ban long kum ki jingbam. Namar don ki jingthung kiba long ban bam (1) da ki sla, Nuksa tyrso, kubi, salad, bad kiwei (2) Da ki soh, nuksa, pathaw, riew hadem, sohsaw, sohkha, bindi, bad kiwei (3) Daki



symbai kum u presbin u symbai pathaw, rymbai, bad kiwei (4) Da ki thied pat kum u piat u sying, u phan, kajor, muli bad ki wei (5) Don ruh ki jait jingthung kiba lah ban bam bad sla, bad thied kum u muli, bad kiwei. Kumta baroh ki jingthung ba jyrngam ne bym jyrngam, ki jait soh bapher bapher bad ki phlang ki kynbat ki bym long bih ia ka met u briew (non poisonous) ki long ki jingbam jong u briew.

Ha ki por mynshua ka jingmad jong ki jingthung ruh ka dang duna bha, kam da bang palat kum ha kine ka por ba mynta. Namar ki briew ha ki por ba mynshua ka jingmad ne jingbang jong ki jingthung ka long beit tang na ka bor jong ki hi. Bad haba u briew u shet iaki ruh lait na ka jingmad kaba ki don lypa um lah shuh ban pynbang iaki. Hynrei hakine ki por mynta u briew u lah ban shna ia ki phew jait ki jingthung ha la ka rukom rukom ban pynbang ia ki. Da kaba utylliat ne shain ne shna ia ki lyngba ka jingiarap jong ki bor (Machines) jong ka juk mynta eg. Shynrai, sohmynten, musli musla bad ki nei. Bad ngi lah ruh ban shim ia ka nuksa na ki soh. kiba bun ki jait soh mynta la pynkylla iaki sha ki umsoh ban nang kham pynbang shuh shuh ia ki bad ban long ruh kum ka jingdih ba pynpynggad ia u briew.

(2) Ki Long Ki Jain Ki Nep Ne ki ai Ia Ki Jain Ki Nep — Ki jingthing ym tang baki long ki jingbam ia u briew hynrei kilong ruh ki jain ki nep iaki briew kiba im sha ki jaka nongkyndong ne sha kito ki briew kiba ki dong khot ki riewkhlaw. Kine ki briew ki pyn donkam da ki sla, ki snep jong ki dieng ban long kum ki jain ki nep jong ki. Ka nuksa ngi lah ban shim na ki briew ne ki kpa ki kpa tymmen jongngi hyndai (Adam & Im)

Hynrai wat haduh kine ki juk mynta ruh dangdon bun ki briew kiba dang pyndonkam iaki sla ne ki snep jongki dieng kum ki jain ki nep jongki nuksa, kum ki riew khlaw ka ri Zaire, Africa bad ki pygmy bad ki wei.

Lyngba ki jingthung jingthep u briew u ioh ia ki jaim ki nep. U wei pa uwei u briew u donkam iaki jain ki nep ban iada ia la ka jong ka met naka jing khlemrain ne ba un syaid ka met ka phad ban lait na ka jingkhriat ne ban ia da ruh na ka jing shit palat jong ka sngi. Ym tang ki mrad kiba ai iaki jain ki nep ia u briew, hynrei ki jingthung ki ai ka nuksa kum ki jain ki nep kiba ngi ioh na u kynphad, u Sainalia bad na ki wei pat ki jingthung. Khamtam ha kine ki juk ba mynta u briew u lah ban shna shibun ki jain ki nep tang da ki sla, jyrmi jyrtah ne ki jyntang jong ki jingthung lyngba ka jingiarap jong ki kor ki bor bamynta (Machine). Khatduh eh ngi lah ban ong ba "ki jing thung ki long kiba donkam ia u briew ha kaba ki long ne ki ai iaki jain ki nep ia u".

(3) Ki Long Ki Dawai Dashin — Ki dawai dashin ki long kiba donkam bha iau briew khnang ba un lait na ki jingpang ba u don ha ka jingim jong u. Namar lyngba ki dawai u briew u lah ban koit ban khiah ne ban ioh biang sa shisien ia ka jingkyrmen ha ka jingim jonngu. Kumta ki jingthung ruh ki long ki dawai dashin ia ka met u briew. Don bun bah ki jingthung kiba long ki dawai hynrei don tang katto katne ngut ki briew ki ba tip ne shem ia ki jingthung ba long ki dawai ia ka met u briew. Kumba ki jingthung ki bun, kumta ruh ki lah ban pynkoit ia ka jingpang kiba pher bapher. Kum ka nuksa ki phlang ne kynbat ne ki soh balong ki dawai ia ka met u briew kum u :-

Langiong ne Langsma – Jingpang kpoh

Langmet – Jingpang kpoh

Ki thied jongki dieng kaid –

U sying – Jingpang kpoh, dait ki pyrjong,  
bad kiwei, sying u long u ba larkam bha  
la ha kino kino kijingpong.

u soh jew – jingpang shit,

u tiew Rakot (Pitcher plant) – Jingpang  
Suhot.

Dang don shibun ki jingthung  
kibalong ki dawai, hynrei kine kilong  
tangkenm kinuksa. sa ka jingtip  
bakham bniah philah ban ioh na ki  
quack ne ki kabiraj ki docktor kiba tip  
bha shaphang ki jingthung kiba long ki  
dawai ia ka met ubriew. Hynrei ka kane  
kajuk mynta u briew unong khamstad  
khamstad hakaba udongtip shuh iaki  
jait jingthung balong dawai lyngba ka  
jing wad bniah ne jing jirip jong u iaki  
(Research). Bad ulah ruh ban shna iaki  
da kaba pyniakhle na u wei ujait  
jingthung bad kiwei pat ban long ki  
dawai haka rukem banlong ban deh ne  
ban sleh ruh bad bun ki dawai phareng  
kiba pyndonkam da ki Docktor mynta  
kilong kiba shna kngba ki jingthung.

Kumta lyngba ka jing iarap jongki  
jingthung u briew ulah ban koid na ki  
shibun ki jait jong pang kiba u don ha  
ka jing im jong u naduh kajingpong  
bampong (cancer) jingpang ryndang  
(throat pain, bronchitis) jingpong tyrha  
cadohnud (Hepatitis) bad ki wei.

(4) Ki Long Ki Tiar Ban Thaw lieng  
— Ki iing ki sem kilong kiba don kam  
bha iau briew. Hakaba u briew u ioh bam  
pynaram iaka met ne ban shong ban  
sah, ban lait naka jingshoh kasngi  
kalyer, uslap u phria bad kaiada ruh na  
ki nongshun ki mrad khlaw bad kiwei.

Namar kata kaing kalong kaba donkam  
tam iau briew.

Ha ki por kiba mynshuwa ki briew  
kiba shong ba sah sha ki thain  
nongkyndong, ki briew ki shna ia ki ing  
jong ki tang da ki siej, ki sder bad ki  
tnum la sop tang da ki phlang bad ki  
sla dieng. Namarkata, ki dieng ki siej,  
ki phlang ki kynbat ki long kiba donkam  
bha ia u briew. Wat la da u long uba  
duk ruh u lah ban thaw ia la ka ing ka  
sem khlem ka jing lut jingsep.

(5) Ki Ring Ia Ka Lyer Ba Sniew —  
Baroh ngi tip ba ubriew u im daka ba  
ring mynsiem ia ka lyer lyngba ki thliw  
khum bad ka lyer ka poi bad ring sha ki  
ing bad sha kiwei pat ki bynta ba  
kongsan jong ka met u briew. Kumta  
lada ka lyer kam don kamut u briew un  
ym im da lei lei ruh. Bad ka lyer kaba u  
briew u donkam eh lane u ringmysiem  
ka long ka lyer ba khuid (Oxygen) ka ba  
u ioh na ki jingthung jingtep. Namar ngi  
tip shai ba ki jingthung ha kapor ba ki  
shna jingbam ki pynmih ia ka oxygen  
shabar bad ring pat iaka lyer kaba sniew  
(carbondioxide) ka ba mih na u briew.  
Kumta ka don ka jingiashaniah  
markylliang (Inter dependence) hapdeng  
ki jingthung bad ki briew. Namar kata,  
lyngba ka jing don jongki jingthung u  
briew u iohei ban ring mynsiem iaka lyer  
kaba khuid ka ba ki pynmih.

(6) Ki Wei Pat Ki Jingiarap — Jong  
ki jingthung ia u Briew ki long kumne  
harum :—

(a) Lyngba ki jingthung jingtep  
ubriew u ioh ia ka um bandih bad ban  
pyndonkam. Namar ngi iohi ba ha ki  
jaka bym don dieng don siej ne ha ki  
jaka rkhiang kum ki ri shyiap ka um ka  
duna bha bad ki briew ki don ha ka jing  
kut lad. Hynrei ki briew kiba im sha ki

jaka ba rben khlaw ne ba don ki jingthung jingtep ki ioh ia ka um kaba sngur bad ba bang bad ka um ruh ka bun bha.

(b) Lyngba ki jingthung jingtep u brierw u ioh ia ka umphniang ban pyndonkam ha kabashet ba tiew, haka bansleh ia ka met ka phad, Nuksa ka umphniang tyrso, salad, syntiew sngi (sunflower) bad ki wei kum u snepkor (coconut) etc.

(c) Lyngka ki jingthung jingtep u brierw u ioh ia u dewiong bad kiwei pat ki mar poh khyndew. Namar don ki rewstad saian kiba ong ba lyngba ka jingdon jong ki jingthung kiba la iap bad sniew bun bun snem mynshwa hapoh ki syrtap bah jongka khyndew. Bad hadien pat kikyalla sha ki dewiong bad kiwei pat.

(d) Lyngba ki jingthung jigtep u brierw u ioh ei ia ka sbob kaba bha ban pyndonkam ha kaba ai ia ki jingthung kiba dang lung, kiba dang donkam ia ka jingsan. Namar lyngba ki jingthung kiba la iap ne sniew u brierw uthang ia ki bad bret ia ki shijaka bad lyngba kane u brierw u ioh pat ia ka sbob kaba bha.

(e) Lyngba ki jingthung jingtep ubrierw u ioh ban thaw ne shna iaki tiar kiba bun jait ha la ka jong ka jong ka jingstad jongu. Kum ki shuki, ki shang, mula, khoh, bad kiwei.

(f) Lyngba ki jingthung jingtep u ioh iaki jingbam ba har ru kam naduh u soh, u pai, ki jhur ki jhep, ki dawai da shin.

(g) Lyngba ki jingthung jingtep ubrierw u ioh ei ban lum ia ka spah ka phew. Kata dakaba u khaii ia ki jhur, ki soh, ki tiar kiba u shna da ki dieng. Bad da kaba u iohei ia ki soh khlaw bad jhur khlaw kiba ka mei mariang ka ai sngewbha iau. Kumta lyngba kine ki jing kyrshan ne jingiarap bakhraw jong ki ia u brierw lada u long uba smat ba ting un ymlong u brierw ba duk.

Ka Jingpynkut — Haba peit iaki jingbatai ba la kdew haneng ngi lah ban ong ba ki jingthung jingtep baroh ki long ki ba iarap ne nongkyrshan ia u brierw.

Khatduh khatwai nga kwah ban buh ka jingkyntu sha baroh ki nongpule, ba ngi dei ban shim khia bha ban pyrkhath bad ban iathu ih ruh sha kiwei ba kim dei ban pom pathar ia ki dieng ki siej ne thang kulmar iaki lum. Namar "lada ki jingthung jingtep kim don hangno ka lawei ka jingim u brierw." Kumta "ki jingthung jingtep kilong ki nong kyrshan bad nong iarap ba kordor tam jong u brierw".

*"U brierw uba iarap bad leh isnei ia ki wei.  
Un ioh ka jingkyrkhu, kyrdoh na u Blei.  
U brierw uba shun bad bishni ia kiwei  
Un ioh ka jingsneng na u Blei."*

*"No country, whatever its stage of economic development, can in the modern world afford to do anything less than provide primary education to all its people. That is essential to survival and development. Illiteracy is expensive in the long run."*

*— Daulat Singh Kothari,  
The Former Chairman, UGC.*

# JATTANGNI KU.SIKNA KA.SAANI

— By L. D. Marak  
Lecturer, Department of Garo

Bang.bata A.chik chadamberangan Shillongo atchikape gipin jatrang baksa brine dal.kapbaa. Uamang ia songjinmani skulrango poraie ku.siktangko skie ra.na chol ong.paja, indaken uamang ku.tangko poraina aro sena -jotna man.paja. Howard Denison w. mominba uni janggi tanganio apsan dakgipa obostarangko chagrongna nangaha. Ua chonmitingosan Tura Practising skul aro Primary skulo poraie ja.mano Kolkattani St. James High skulosa poraiaha. Indake ua English ku.sikchisa poraie gipin jatrang baksa brine English balwakosa rang.site janggi tangaha. Ua an.tangni ku.siktangko skulo skie ra.na somoi man.pajahaoba ua je A.chikkuchi segimin ki.tap kingsa kinggnirangko ra.chimonge porairongaha aro jotton ka.e senajotna ba man.beaha. Indake ua Cotton collegeo lecturerni kamko ka.mitingo "A.chik Ku.rang" magazineko bikote uno sechina gita A.chik chadamberangko didiaha. Ua sakgipinrangkosan senajotna didiaijaha indiba an.tangni janggi tangbewalanichiba a.gilsakna mesokangaha. Ua 'A.chik Kurang' poedoo do.orangni ku.tangkosan man.aia gita A.chik sakantiko ku.tangna ka.sachina, gamchatnikchina aro dal.nikchina aganaha. UA agana,

**'Da.rang do.an ku.tangkosan  
Knatonikbata Ina'**

Jatko silroro-namrroatna aro chuata ku.sikko silrroatna nanga. A.chik jatni rasongko tang.doatna

ku.tangko gamchate ra.na nanga maina ku.sik gimaode jat gimaa. A.chik jatni bimangko daknanggipa, niksenggipa ong.atna A.chik sakantian ku.siktangna ka.sae uko ripingna nanga.

A.chikrang skia man.rorobaan baksa jattangni ku.agananina simsakani ba gisik nangani komiromoangskaa. Jat gipinni ku.sikkosa skie ra.na gisik nangbate ku.tangkode gualangskaa. Gipin jatrang gipin ku.sikko skie ra.oba mamung saloba an.tangtangni ku.sikko gualja aro uko gamchate ra.a.Monensing R. Sangmaba uni 'Aman Ku.sik' poedoo A.chik ong.e ku.tangko man.na nanga aro una ka.sana, gamchatnikna nanga ine janapaha. A.chik ong.e ku.tangko jaktuatna nangja. Ua agana,

**'Darang jat pilakni ku.sikna  
Aman Ku.siksa skang !'**

Ma.a detangna atchiaonin ka. sae simsake aldumittange dal.ata gita o sakantian ku.tangna aro jatni dakbewalrangko ripingna simsakna nanga. Saoba an.tangni ku.sikko aro dakbewalko jegalode uan gisik griani ba chonnikani kam ong.chongmota. A.chikrang skia man.rorobaan baksa jattangni dakbewalrangko dingtang dingtang ong.atskaa. Skia pora man.eba jattangni dakbewal-rikbewalrangko ong.siatode skiaman.ani mamung namgni dongja.

Bang.a manderang ku.siktangko raka, aganna ba sena-jotna neng.nika ine

gaora de.e agananirangko an.ching knaronga. Badiaba manderang ku.siktangko name aganna man.jan baksa sakgipinni aganakoba ma. siskataija. Iarang pilakan gipin jatni ku.sikko dal.nike aro gamchate ra.e, ku.tangko galchipani a.sel ong.a. Beben A.chikkukomangmang man.na nangaia, ine anga iano aganna miksongja; indiba pilak gipin jatrangni ku.sikko skie ra.genchimoba ba aganna man.genchimoba ku.tangko jaktuatgija una ka.sachina,dal.nikchina aro gamchatnikchina sakantikon didina namnika.

Howard Denison W. Momin jedake gipin songjinmao donge poraigenchimoba ku.tnagna ka.sae uko skie ra.a gita chacha an.ching sakantiba uni ja.kolko ja.sangiparang ong.pana tikkelsenchimode uni 'A.chik Ku.rang poedoo seogimin gita A.chikni bimangba nitogipa ong.pagenchim. Da.alo Shillongo A.chik songbad jekai Janera, A.chik Mikasal aro uandake dingtang dingtang A.chikkuchi segimin magazinerangko man.enga uarangko ra.e poraigenchimode A.chikkuko poraina aro sena-jotna mamung neng.nikani dongjawa ine anga babera.a. A.chikkuara Roman oikorchi segimin-jotgimin ong.ani gimim English mediumo poraie dal.bagiparangnaba poraina aro seaojotaniko dake ja.rikna nengrabegen. Uni gimin A.chik ong.e A.chik sakantian ku.tangko silro-ro-namro-roatanina krenghchina chadambe sakantikon didina namnika.

## **MAINA A.CHIKRANG JA.MANCHAKENGA ?**

— *Sengdo D. Sangma*

*3<sup>rd</sup> B.A. (Economics)*

A.chikrang Isolni ong.atgimin dal.gipa jatsa ong.a. Pagitchamrangni aganritingbaenga gitade A.chikrang Tibet-oni katbagiparang ong.a. Uamang Songduni a.kawe jolo ru.uta bilsirangna songdongani ja.mano Hindu rajarangni jakchi a.rikatako man.aha, aro uamang salgipengni a.brichipak katbaskaha. A.chiokrangko Tibetoni brangdilbagiparang ka.donggipa, bilakgipa aro gisik seng.giparang ong.achim, jekai Jaapa, Jalimpa Sukpa, Bonggepa, Abong Noga Silme Do.ka aro gipinrang uamangni dedrangrangan da.o Garo Hills, Assam, West Bengal aro Bangladesho songdongenga. A.chikrang North East Indiao dal.batgipa jatrangoni jatsa ong.a.

A.chikrango an.tangtangni ku.sikrangko sepana gita skangode oikor dongpajachim. Deccaoni Commissioner John Elliotsa A.chikkuko see nichengaha. 1800 bilsio Francis Hamilton A.chik kattarangko sechimonganiko dakaha. Isolni ka.sachakaniko man.e A.chik A.songona American Baptist Missionary re.bae nama kattako skiprakan baksana ku.sikrangko sejolna tariaha. Uandake ia Mission 1837 bilsio A.chik kattarangko Royal Asiatic Society of Bengalo gapataha. Indiao songdonggiparango A.chik ku.sikko sena gita a.bachengaha, aro indake Ramnath Chakravarty A.chikkuko see

nichengaha. Ua somoirango A.chik A.songo mongsongbate nama kattani gimin kam ka.gipara Rev. Miles Brownson ong.achim. 1872 bilsio Edward Tuity Dalton A.chik ku.sikko nambate, "Descriptive Enthology of Beñgal" – 0 seataha. A.chik ku.sikko sena dakchakgipa mitam manderangara Rev T.J. Keith, George Campbell, William Robinson, E.J. Phillips, Rev. S. Endle ong.achim.

A.chik a.songo namen a.sal gnangbegipa aro pilakko ge.oba gamoba namgipa aro silgipa ong.achim. Name dake chanchie nigenchim ong.ode Sastroni "Niam Gitchamo" Israelrangna Isolni on.gimin dut aro bija bitchian jokrotrotgipa a.song gita nikpilachim. A.chik jato jatna ka.donggipa, ka.sangipa aro gisik seng.giparang skangonin dongachim jekai – Sonaram R. Sangma, Togan Nengminza. Jobang D. Marak, Howard Denison W. Momin aro gipinrang. Isolni ka.saaniko man.e Omed W. Momin aro Ramke W. Momin Jiso Kristoko an.tangni jokatgipa ine A.chikrangoni ra.chakchengaha. Uamang namen gisik matsramgiparang ong.achim. Uamang ua somoimitingo Jisu Kristoko ra.chakangjagenchim ong.ode da.alona kingking A.chikrang mite olakkie janggi tanggenchim ba uamang Muslim totomko ra.genchim ong.ode da.alo A.chik jat ingipa bimung dongjawachim. Mairongpile Isol A.chik jatna ka.saa aro indake A.chikrangna Isol gisik seng.aniko aro gisikni ramako donangaha. Uandakesa A.chikrang da.alo jakgitele a.songtango dongna man.enga Kristian ingipa bimungko man.enga. A.chik a.songona

Government of India Act 1935, MLA sakgniko seokanio dakaha. Jobang D. Marak aro Benjamin Ch. Momin A.chikrangoni MLA ong.chengaha. Jobang D. Marak Englandosa poraiachim aro uni poraibagipa skulni bimungchin ua an.tangni depanteko Howard Denison W. Momin ine bimung donaha, jean A.chikrangoni M.A. pass ka.chenggipa ong.achim. Howard Denison Momin Calcutta-osa poraiachim aro ua 1838 bilsio M.A. pass ka.e Guwahatio Cotton collegeo lecturerni kamko ka.aha. Ua gisik seng.gipa aro jatna ka.sagipa ong.achim Indake skang chasongrangonin A.chikrango gisik seng.gipa manderang dongachim.

Da.alo A.chikrangni janggi tanganiko niate nigenchim ong.ode pilakni gitan ja. manchakenga gita nika. Maini gimin A.chikrang ja.manchakenga ? Maina gipin jatrang baksa susana man.jaenga ? A. selrangko sandie nibo! Anga an.tangan saksa A.chik ong.emung ma.sia aro bang.a A.chik ripengrangni dakarangko nika. Bang.batan A.chik chadambe poraigiparangde Shillongo, Turao,Guwahatio aro gipin gipin dal.dalgipa cityrangona poraina re.angoba bimchipe poraina a.bachengani pal batesa entertainmentrangko snadichenga. Maidake kusi ong.na aro an.sengna man.gen uko chanchironga uni ja.manode poraianinade bang.e simsakbregija examni somoiode name dakatna man.jae namgija percentagekosan man.aiaha aro mitamrangde chu.soksrangjaha. lan



A.chikrangoni mongsonggipa  
ja.pangrangoni mingsa ong.a.  
Minggipinara A.chikrang an.tangrangko  
dal.a dakani onatna man.gijanin  
chu.sokgijaniona dilanga.  
Mongsongbatgiparangoni mingsara  
a.songni jatgittamna sualgimin seat-o  
pangchake namgija pass ka.angoba  
seat-tangkode man.aigen ine chanchie  
name simsakjani a.sel ong.a.  
Dal.batgipa a.selde an.tangtangko  
ong.atgipa aro gisik seng.aniko  
pattigipakon nokkol dakskaengani  
gimin uni ra.onaniko man.skaenga.  
Sawa nang.ni janggiko da.alona tange  
rakkienga ? Sawa nang.na  
cha.anirangko pattienga ? Sawa nang.ko  
indakgipa gadangona ra.doaha ? Ian Isol  
ong.jama ? Uni gimin jeko dakna  
skangba Isolni songnok aro toromko  
am.chengbo!

Maina da.alo Mizorang, Khasirang,  
Nagarang aro gipin gipin jatrang chugipa  
gadangrangko namgipa  
percentagerangko man.e poraina  
man.enga ? Maina A.chikrang  
man.jaenga ? Isol sakantinan apan  
gisik seng.aniko pattiahachim, indiba  
A.chikrang maina uko jakkalna  
man.jaenga ? Ia somoide name gisik  
seng.ani chasongsa ong.aha, ia  
somoimitingo A.chikrang poraina  
simsakja ong.ode ja.manode dal.gipa  
jatni aro a.songni kenbegnigipa  
obostarangko chagrangna nanggen.  
Garo Hillsko niate chanchie nibo, uano  
A.chikranganmanmang dangaia  
ong.ja bang.a gipin chonchongiparanga  
songdongenga.

Sastroo indake agana, "An.tangko  
onatgipako Isol chuaten aro an.tangko

chuaten Isol ra.ongen." Mingsara,  
a.songko jatko dilgiparang mikkangchi  
chadamberangni janggi tangani gimin  
bang.e simsakbregijani gimin  
A.chikrang ja.manchakenga jekai Koch,  
Rabha, Hajong aro gipinrang. An.ching  
ia somoirango name simsakjaode  
ja.mano uamangan an.chingna  
batangpile Garo Hillsoniko  
an.tangtangna a.song dabie ra.na cholko  
man.gen. An.chingni a.song India-ba  
"developing country" ong.aha. A.songni  
National Income skangna bate namen  
bataha. Literacy rateba namen skangna  
bate tang.doaha. India a.songni  
manderang game ge.e cha.anirang  
komiroroangengaha. An.ching a.song  
India-o Health and Medical facilities-  
rangko, newspaper aro dingtang  
dingtang magazinerangoniko nigenchim  
ong.ode tang.dobatroroenga ine nikna  
man.gen. A.songni badingchiwalanirang  
jekai "export", "importna" bate batangna  
gita a.bachengengaha. Uni gimin  
Indiako developing economy mingaha  
uasan ong.aigija politically aro  
technically-ba India  
tang.dororoangengaha. India a.song  
gimik economy ong.oba Garo Hills under  
developed economy ong.e donggenma ?  
Uni gimin an.chingba a.songtangni  
economyko tang.doatna aro an.chingni  
pilak bakrangkon namrora silrroatna  
nangchongmota. Ia somoide bang.a  
chadamberangan burungchi re.e arms  
ra.nasa taritokaia maini gimin ?  
An.chingni a.songko jatko dilna gisik  
seng.giparangkosa nangenga. "The pen  
is mightier than the sword" ine agana,  
matsramgipa tonualba dakgrikragkipa  
sipaina bate pen-an bilakbata ine  
an.ching uia. An.chingni jatrango bang,

a IAS pass ka.gipa dongode aro an.ching poraianirango namgipa gadangrangona tang.dorororangode an.chingni jatrangko darangba chonnikna man.jawa. Ning.tue chanchie nibo a.songtango dongrimgipa jatrangan A.chikrangko chonnikengjok. Iarangara sani a.sel ? Ian A.chik chadamberangni poraina gisik nanggijani a.sel ong.jama ? A.chik chadamberangni namnamgipa gisik matsramgipa manderang dongode uamang mamung dakeba A.chik jatko chonnikna man.jawachim. Baditana kingking na.a, M.A, M.Sc, M.Com, Ph.D, M.B.B.S, I.A.S, I.P.S, L.L.B aro dingtang dingtang technical line aro competitive examrangko pass ka.angna man.gen, inditan nang.ni poraianichi A.chik jatna man.dapani aro mikkimko ra.bagen. Economics iakon "assets" ineba agana gita man.gen. Nang.ni indakgipa degreerangko dakanirango namgipa percentagerangko man.aniko A.chik jatna namen nangbeenga. Nang.ni indakgipa degreerangko dakani nang.namangmangsan man.dapani ong.jawa, indiba uan nang.ni jatna aro a. songna ong.a. Na.ara nang.ni jatna, a.songna contribute ka.na sikjama ? Chasong gitcamni Sonaram, Togan Nengminja, Howard Denison Momin, Omed Ramke mangni gisikrang A.chikrangoni bachi gimaaha ? Ian da.alo A.chik chadambe sakantina sing.ani ong.china! ia somoiode marble kal.e roani ong.jaha, A.chik chadamberang, ia somoiode "Backstreet Boys" dake roani ong.jaha. Na.a A.chik ong.ode A.chik jatna ka.sabo aro na.a ka.saa ong.ode kosako janapgimin degreerangko ra.e jatna contribute ka.na

jotton ka.boaha. Iandakgipa degreerang A.chikrang bang.e dongode A.chikrang mamung dakeba ja.manchakjawa. Minggipin janapaniara an.chingni a.songko dilgiparang Isolna kenani aro uko bebera.giparang komigiparang ong.ani gimin an.chingni a.songni dal.roroani silroroani komienga. Uni gimin na.a jeko dakoba Isolni sikaniko, namnikaniko aro uni songnokko am.chengbo! Mamung dakeba Isolna kengija ong.nabe. Na.simangni pilak nanganirangko na.simangni Pagipa Isol ma.sia. Uni gimin na.a baditana kingking na.a Isolmung nangrime janggi tanggen inditan uni pattianikoba nang.na on.gen. Da.alo A.chik jat gimik an.tangtangko Isolna on.kange janggi tanggenchim ong.ode A.chik jat Isolni ra.doaniko man.chongmotgen aro mamung dakeba bobilrangba re.bana man.jawa.

A.chik jatna Isol mairongpile ka.saa ua da.oba ka.sakuenga aro ka.saangkugen. Isol A.chikrangni ka.tongrangko doktikenga. Na.ara Isolni nang.ni ka.tongko doktikanina an.tangni ka.tongko oe on.na sikjama ? Na.a uko ma.sia ong.ode Isolmung nangrime janggi tangbo, unon Isol nang.na aro nang.ni nokdangna, nang.ni jatna aro nang.ni a.songna bang.bee pattianiko on.gen.



## BENGALI AND ASSAMESE SECTION বাংলা এবং অসমীয়া বিভাগ

“..... ভারতের হিন্দু বৌদ্ধ জৈন মুসলমান শিখ পার্শ্ব  
খৃষ্টানকে এক বিরাট চিত্তক্ষেত্রে সত্য সাধনার যজ্ঞে সমবেত করাই  
ভারতীয় বিদ্যায়তনের প্রধান কাজ। হৃদয়কে কেবল ইংরেজী  
মুখস্থ করানো, অংক করানো, সায়ন্স শেখানো নহে। লইবার জন্য  
অঞ্জলিকে বাঁধিতে হয়, দিবার জন্যও; দশ আঙুল ফাঁক করিয়া  
দেওয়াও যায় না, লওয়াও যায় না। ভারতের চিত্তকে একত্র সম্মিলিত  
করিলে তবে আমরা সত্যভাবে লইতেও পারিব, দিতেও পারিব।”

— রবীন্দ্রনাথ ঠাকুর

## ফেরিঅলা

— উদয় ঘোষ  
অধ্যাপক, পদার্থবিজ্ঞান বিভাগ  
শিলং কলেজ

শহরে ও গ্রামে স্বপ্নের ফেরি করি  
শিশুদের হাতে বাড়াই ফুলের তোড়া  
কোনো হাটে বেচি আইনস্টাইনীয় ঘড়ি  
কোথাও বা বেচি অশ্বমেধের ঘোড়া ।  
'ঘোড়া, তুমি খোঁজো কোন সে দিগ্বিজয়ী ?'  
- 'যিনি ভেঙ্গে দেন খুনী দরওয়াজাগুলি ।'  
'ঘড়ি তুমি কোন সময়ে হে প্রতায়ী ?'  
- 'যে সময় চোখে পরেনা পুরনো ঠুলি ।'  
'আর তুমি শিশু ফুলে কেন খুসী এত ?'  
- 'ফুল যে সতেজ গন্ধে বিভোর করে ।'  
'আর, স্বপ্নের হাটে যারা সমবেত ?'  
- 'সাহসী স্বপ্ন ফলে প্রতি অক্ষরে ।'

## বৃন্দাবনের পথে

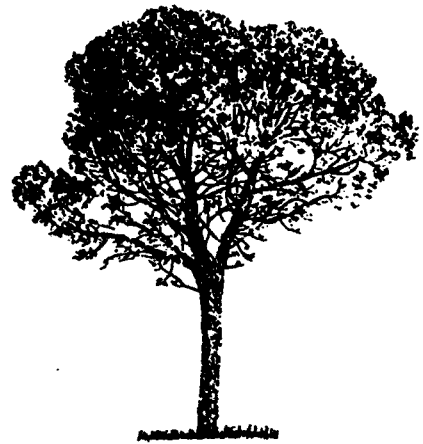
— টুম্পা দত্ত  
ক্লাস XII (কলা বিভাগ)

এইমতে সর্বরাত্রি ভঞ্জিলা ভগবান্ ।  
প্রভাতে কাটুণা ঘাটে কৈল গঙ্গাস্নান ॥  
হেলকালে রূপ-সনাতন দুই ভাই ।  
পশ্চাতে আছিলা তারা আইলা সনাতন ।  
প্রভু বোলে - আইস আইস রূপ সনাতন ।  
বৃন্দাবনের পথ ধর - মাই বৃন্দাবন ॥  
রূপ হৈল আগে তাঁর পাছে ল্যাসী বেশ ।  
তার পাছে গদাধর, সনাতন শেষ ॥  
এই রূপে কতো দূরে যান চারি জনে ।  
হেল কালে দেখা এক ব্রাহ্মণের সনে ॥  
হাতে বোঝা সাথে বোঝা পিঠে বোঝা বারি ।  
চলিতে না পারে বিপ্র আইসে ধীরি ধীরি ॥  
মেইখানে চলি যান গৌর-ভগবান্ ॥

## বটবৃক্ষ

— চকলা দত্ত  
ক্লাস XII (কলা বিভাগ)

দেব অবতার ভাবি বন্দে যে তোমারে,  
চাহি চাহে মনঃ মোর তাহে নিন্দা করি ।  
তরুরাজ প্রত্যক্ষতঃ ভারত - সভ্যদের,  
বিধির করুণা তুমি তরু-রূপে ধরি ।  
জীবকুল - হিতৈষিণী, ছায়া সু-সুন্দরী  
তোমার দুহিতা সাধু, যবে বসুধারে  
দগ্ধে আগ্নেয় তাপে, দয়া পরিহরি,  
মিহির, আকুল জীব বাঁচে পূজি তাঁরে  
জাত-পত্নময় মঞ্চ, তোমার সদনে  
খেচর - অতিথি - ব্রজ, বিরাগে সত্য  
পদ্মরাগ ফলপুষ্পে ভুঙ্খি হৃষ্ঠ - মনে,  
মৃদু-ভাষে মিঠালাপ কর তুমি কত,  
মিঠালাপি, দেহ-দাহ শীতলি যতনে ।  
দেহ নহ, কিন্তু শুনে দেবতার মত ।



## একটি ভাল জিনিসের জন্যে

— স্মৃতিরেখা দাস  
অধ্যাপিকা, ইংরাজী বিভাগ,  
শিলং কলেজ

একটি ভাল জিনিসের জন্যে  
আমি বাসে থাকি  
সারাদিন শালিকের উড়া দেখি  
কিচ্চি মিচ্চি কি-উ-কি-উ ডাক শুনি  
একটি ভাল জিনিসের জন্যে  
হাঁকরে দেখি -  
গাছের চুড়ায়, ছাদের মাথায় -  
আরামে গল্প করা,  
রোদের আসরে  
গল্পের ফাঁকে  
পাখা মেলে দেওয়া  
পাখার বুকের ভেতরে  
নরম সাদা পালক ছড়িয়ে দেওয়া -  
আমি দেখতে থাকি  
একাকী নীরবে  
একটি ভাল জিনিসের প্রতীক্ষায়।  
আমি ভাল গুনি  
প্রজাপতির নেচে উঠার  
পাখার হাওয়ায় ভেসে যাওয়ার  
আমি চেয়ে থাকি -  
দীর্ঘাঙ্গী কস্মসের  
সাদা বেগুনী পাপড়ির দিকে  
দেখতে থাকি, হাওয়ার দোল খাওয়া

একাকী নীরবে -  
একটি ভাল জিনিসের প্রতীক্ষায়।  
পাইনের শীতলবুকে  
ঝড়ু দোহে  
চিকন পাতার শিরশিরানি,  
গুনগুনানি  
আমি দেখতে থাকি  
শুনতে থাকি  
একটি ভাল জিনিসের প্রতীক্ষায়।  
আমি চেয়ে থাকি  
শিশুর মুখের হাসি দেখি  
সরল কথার ফুলঝুরি শুনি  
একটি ভাল জিনিসের প্রতীক্ষায়।  
ওরা সবাই -  
গাছ, পাখী, ফুল, শিশু  
ভাল জিনিসেরই প্রতিবিশ্ব।  
তাই মানের বুক উড়ন্ত পাখীর হাওয়ার  
শান্তি ঝরায় ওরা।  
ভরে থাক, পৃথিবীটা, থরে থরে  
ফুল, পাখী, গাছ আর শিশুতে  
ভাল জিনিসের হাওয়াতে  
মানুষের জীবনের আঁকাবাঁকা অঙ্কগলিতে  
ভালজিনিসের ছায়াতে কায়ামতে।

## শ্রী অরবিন্দ স্মরণে

— ডঃ দীপালি চট্টোপাধ্যায়  
দর্শন বিভাগ

পূণ্যভূমি ভারতবর্ষে যুগেযুগে মহামানবের আবির্ভাব হয়েছে। সেই মহামানবেরা নিজেদের জীবন ও কর্ম দিয়ে মানুষকে শিখিয়েছেন কিভাবে মানুষ মানবজীবনের পরিপূর্ণতা লাভকরে দেবতার আসনে অধিষ্ঠিত হতে পারে।

বিংশ শতাব্দীতে এমনই এক মহামানব এই দেবভূমি ভারতবর্ষে জন্ম গ্রহণ করেছিলেন যাঁর জীবন ও কর্ম অধ্যাত্মসাধনার ইতিহাস এক বাতিলম।

যে আধ্যাত্মিক সাধনা ও উপলব্ধি বিপ্লবী শ্রী অরবিন্দকে “ঋষি অরবিন্দে” রূপান্তরিত করেছিল সে কাহিনী অত্যন্ত বিচিত্র ও রোমাঞ্চকর। শ্রী অরবিন্দের জীবন ও দর্শনের সঙ্গে (১৮৭২-১৯৫০) আমাদের ছাত্রছাত্রীদের পরিচিত করাবার এক সংক্ষিপ্ত প্রয়াসে ব্রতী হয়েছি।

ভারতের স্বাধীনতা সংগ্রামী, বিপ্লবী তথা যোগী ঋষি শ্রী অরবিন্দের বাল্যকাল এবং শিক্ষালাভ আরম্ভ হয়েছিল ইংল্যান্ডে, তাঁর পিতা ডঃ কৃষ্ণধন ঘোষ ছিলেন তথাকথিত ধর্ম অধিশ্রাস্ত্রী, পেশায় চিকিৎসক এবং একজন উগ্র সাহেবী মনোভাবাপন্ন উচ্চাভিলাষী মানুষ। তাঁর স্বপ্ন ছিল ছেলেরা পূর্ণমাত্রায় সাহেব হবেন এবং বিশেষত শ্রী অরবিন্দ I.C.S. পরীক্ষা দিয়ে দেশ শাসনে দক্ষতা দেখাবেন।

দার্জিলিং এর লরেটো কনভেন্ট স্কুলে শ্রী অরবিন্দের প্রাথমিক শিক্ষা শুরু হয়। সেই স্কুলের সহপাঠীরা এবং শিক্ষিকারা সকলেই ছিলেন ইউরোপীয়। পুরোপুরি ইংরেজ পরিবেশে শিক্ষা দেবার জন্য ৭ বছর বয়সে শ্রী অরবিন্দকে তাঁর বড় দুই ভাইয়ের সঙ্গে বিনেত পার্থানো হয়। ছোটবেলা থেকেই শ্রী অরবিন্দ ছিলেন মেধাবী

এবং নিঃসঙ্গতা প্রিয়। খেলাধূল্যে তাঁর উৎসাহ ছিলনা। তিনি বাড়িতে বসে শেক্সপীয়ার, কীটস, শেলীর অনেক লেখা পড়তেন। বারোবছর বয়সে বিলাতের সেন্টপলস্ স্কুলে শ্রী অরবিন্দ ভর্তি হন। ইংরেজি ছিল তাঁর কাছে মাতৃভাষার মত। স্কুলে তিনি গ্রীক ও ল্যাটিন ভাষায় শিক্ষা লাভ করতেন। ফরাসী ভাষা ও সাহিত্য তাঁর বিশেষ প্রিয় ছিল। সেইসঙ্গে তিনি শিখেছিলেন জার্মান, ইটালীয় ও স্প্যানিশ ভাষা। ইউরোপের ইতিহাস তিনি বিশেষ মতের সঙ্গে পড়েছিলেন। চোদ্দ বছর বয়স থেকে শ্রী অরবিন্দ কবিতা লিখতে শুরু করেন।

পিতা কৃষ্ণধন ঘোষ নিজের পদমর্যাদা ও সাহেবিয়ানা রক্ষা করে নিয়মিত ছেলেদের আর্থিক সাহায্য করতে পারতেন না। ইংল্যান্ডে প্রায়ই তাঁর ছেলেদের অর্থাত্মানে কষ্ট পেতে হতো। সেন্টপলস্ স্কুল থেকে বৃত্তি পেয়ে শ্রী অরবিন্দ যখন কেম্ব্রিজে যান তখন অর্থাত্মানে কিছুটা দূর হয়েছিল।

পূর্ণ মাত্রায় বিদেশী পরিবেশে থাকলেও স্বদেশপ্রেম ও স্বদেশের মুক্তি কামনা কিশোর অরবিন্দের মনে স্থায়ী আসন পেতেছিল, এবং সে কাহিনী খুবই বিচিত্র। ডঃ কৃষ্ণধন ঘোষ মলে প্রাণে ইংরেজ হলেও বিদেশী অত্যাচার জর্জরিত, পরাধীন ভারতের দুঃখ তাঁকে বিচলিত করত। তিনি চিন্তিতে ছেলেদের জানাতেন-দেশের দুর্দশার কাহিনী, লঙনে ভারতীয়দের একটি গুপ্ত সমিতি ছিল। সেখানেই শ্রী অরবিন্দ ভারতের স্বাধীনতালভ করাকে জীবনের ব্রত বলে গ্রহণ করেছিলেন। ভারতীয় সিভিল সার্ভিস (I.C.S) পরীক্ষা পাশ করলে ইংরেজদের অধীনে চাকরী করতে হবে, সেজন্য তিনি ইচ্ছাকৃত ভাবে পরীক্ষায় অসফল হলেন। এরপর বরোদাতে রাজসরকারের

চাকরি গ্রহণ করে তিনি ২৯ বছর বয়সে দেশে ফিরে এলেন ।

শ্রী অরবিন্দ দেশের মাটিতে পদার্পণ করার আগেই তাঁর পিতার মৃত্যু হয় । যে জাহাজে বিনাত থেকে ভারতে তাঁর আসবার কথা ছিল সেই জাহাজটি জলে ডুবে যায় । কিছু সৌভাগ্য বশতঃ শ্রী অরবিন্দ পরবর্তী জাহাজে ফিরে আসেন । কিছু পিতার কাছে প্রথম জাহাজ ডুবির খবর আসে, এবং প্রিয় পুত্রের মৃত্যুর খবরে তিনি চিরতরে জ্ঞান হারান ।

স্বদেশের মাটিতে পৌঁছবার প্রথম দিনেই শ্রী অরবিন্দের এক বিচিত্র আধ্যাত্মিক অনুভূতি হয় এবং পরবর্তীকালে তাই হয় তাঁর যোগ সাধনার ভিত্তি ।

শ্রী অরবিন্দের জীবন ছিল আত্মস্বরহীন এক তপস্বীর জীবন । বরোদায় থাকাকালে তিনি সংস্কৃত ও বাংলা ভাষা শিক্ষা করলেন । ১৯০৯ সালে শ্রী ভূপালচন্দ্র বসু নামে এক উচ্চপদস্থ রাজ কর্মচারীর চতুর্দশী কন্যা মৃণালিনীকে হিন্দুমতে স্ত্রী হিসাবে গ্রহণ করলেন । হিন্দুধর্মের শ্রেষ্ঠতায় তাঁর ছিল অগাধ বিশ্বাস । ১৯০৫ সালে তিনি স্ত্রীকে যে চিঠি দিয়েছিলেন তাতে তাঁর বৈরাগ্য ও বিনাসহীন জীবন মাত্রার পরিচয় পাওয়া যায় ।

দেশবাসীর মনে স্বাধীন হবার আকাঙ্ক্ষা জাগানোর জন্যই শ্রী অরবিন্দ রাজনীতিতে সক্রিয় অংশ গ্রহণ করেন । তাঁর রাজনৈতিক কার্যকলাপ ও আধ্যাত্মিক সাধনা একসঙ্গে চলতে লাগল । সাধনার মূল উদ্দেশ্য ভগবানে আত্মসমর্পণ করা - শ্রী অরবিন্দ নিজের জীবনে তা পূর্ণমাত্রায় করেছিলেন, তাঁর বিভিন্ন বক্তৃতা থেকে তাঁর রাজনৈতিক আদর্শ সম্বন্ধে অনেক কথাই জালা যায় । আলিপুর বোমার মামলায় যুক্ত থাকার সন্ধেহে ১৯০৭ সালে তাঁকে একবছর বন্দী অবস্থায় থাকতে হয় । এই বন্দীদশা

শ্রী অরবিন্দের জীবনে সাথে বর হয়ে এল । রাজনৈতিক কাজ থেকে সম্পূর্ণ বিশ্রাম পেয়ে তিনি আত্মসমাহিত হবার সুযোগ পান এবং নতুন সাধনার রাজ্যে প্রবেশ করেন ।

যে আধ্যাত্মিক চেতনা ভারত আত্মার প্রাণ স্বরূপ, সেই চেতনাই শ্রী অরবিন্দকে তাঁর সাধনায় পূর্ণতা এনে দিল । সংক্ষেপে তাঁর আধ্যাত্মিক জীবন সম্বন্ধে আলোচনা করা হলো ।

আলিপুর জেলে তিনি স্তনলেন তাঁর অন্তরের দেবতার বাণী - 'ঈশ্বর ধর, অপেক্ষা করে দেখ' । তিনি শাস্ত্র মনে নির্জন কারাকক্ষে অপেক্ষা করতে লাগলেন, এবং পীতার সাধনায় প্রবৃত্ত হলেন । তিনি উপলব্ধি করলেন যে ফলাকাঙ্ক্ষা ত্যাগ করে, নিজের ইচ্ছা বিসর্জন দিয়ে ভগবানের মন্ত্র স্বরূপ হয়ে কাজ করতে হবে । কাজের সফলতা এবং বিফলতা সমর্চিতে গ্রহণ করতে হবে । তাঁর উপলব্ধি হলো ঈশ্বর এক এবং বাসুদেবই সব এবং সর্বত্র বিরাজ মান । এই অবস্থায় একদিন অনুভব করলেন - তিনি আর চার দেয়ালের মধ্যে বন্দী নন, তাঁকে চারদিকে ঘিরে রয়েছে স্বয়ং বাসুদেব । গাছকে তখন আর গাছ মনে হল না - মেল স্বয়ং বাসুদেবই তাঁর মাথার উপর ছায়া বিস্তার করে রয়েছে । এমন কি জেলের অন্য সমস্ত কয়েদীদের মধ্যে ও বাসুদেবকে দেখলেন ।

বিপ্লবী শ্রী অরবিন্দের রূপান্তর হল । তিনি হলেন ঋষি অরবিন্দ । এক কথায় 'যোগ' শব্দের অর্থ হল, মানবাত্মার সঙ্গে পরমাত্মার সংযোগ । "Yoga is the union of that which has become separated in the play of the universe with its own self, origin and universality (synthesis of yoga P. 35)

যোগের ব্যাখ্যায় তিনি আরো বলেছেন - "Yoga is the discipline through which man enters, through an awakening,

into an inner consciousness of union with the Divine".

পরমাত্মাই জীবাত্মার প্রকৃত আপল কারন সেখানেই জীবের উৎপত্তি। এই পরমাত্মার সঙ্গে যুক্ত হলে জীব অনুভব করে সর্বভূতের সঙ্গে তার একাত্বতা। প্রাচীন কাল থেকেই আমাদের দেশে যোগের লাল্য পথের কথা বলা হয়েছে – জ্ঞান যোগ, কর্ম যোগ, ভক্তি যোগ ইত্যাদি। শ্রী অরবিন্দ তাঁর নির্দেশিত যোগপথে এই তিন যোগকেই সমন্বিত করে তাঁর যোগের নাম দিয়েছেন পূর্ণ 'যোগ' (Integral Yoga)। পূর্ণ যোগের সাধক শুধু উপলব্ধি বা শুধু জ্ঞান নিয়ে সন্তুষ্ট থাকতে পারেন না। পূর্ণ যোগী কর্ম করে চলে। কারণ এই যোগ পথে কর্মে আর ভক্তিতে কোনো বিরোধ নেই। তাই সে কর্ম হয়ে ওঠে দিব্য কর্ম।

শ্রী অরবিন্দ তাঁর দিব্যদৃষ্টিতে মানুষের পূর্ণতার যে রূপটি দেখেছিলেন তাতে মানুষের জীবনের বা ব্যক্তিত্বের কোন কিছুই বাদ যায়নি। দেহ-প্রাণ-মন নিয়ে যে মানুষ সেই মানুষের সর্বাঙ্গীন উন্নতি সাধনাই পূর্ণযোগের লক্ষ্য। এই সাধনায় দেহ-প্রাণ-মনের রূপান্তর হবে এবং ফলে পূর্ণ যোগী লাভ করবেন দিব্যজীবন। এই যোগপথে কোন ধর্ম বিশ্বাসই অন্তরায় নয় – শুধু বিশ্বাস থাকা চাই যে মানবের পক্ষে দেবমানব হওয়া সম্ভব। কিন্তু দিব্যজীবন লাভের প্রথম ধাপ – মানুষকে পূর্ণ মানুষ হতে হবে। "A divine perfection of the human being is our aim ..... a living of man in divine and divine living of the spirit in humanity (synthesis of yoga, P. 703-05)

১৯১০ থেকে ১৯৫০ এই দীর্ঘ চতুর্দশ বছর ধরে চলেছিল শ্রী অরবিন্দের নিষ্ঠুর সাধনার জীবন। সে সময় 'আর্য' পত্রিকায় প্রকাশিত হয়েছিল তাঁর যোগ সাধনার অভিজ্ঞতা ও দেশ বিদেশ থেকে সঞ্চিত করা জ্ঞান ভাণ্ডার, শ্রী

অরবিন্দের আধ্যাত্মিক অনুভূতি ও যোগ সাধনার বিবরণ রয়েছে তাঁর রচিত 'সাবিত্রী' মহাকাব্যে – যা বিশ্বের সাহিত্যের ইতিহাসে এক অমূল্য সম্পদ। দীর্ঘ সাধন জীবনে অল্যালা কাজের ফাঁকে তিনি সাবিত্রী কাব্য রচনা করে গিয়াছেন এক দৈবী প্ররণায় মহাভারতের সাবিত্রী সত্যবান উপাখ্যানকে ভিত্তি করে তিনি 'সাবিত্রী' রূপক কাব্যে দেখিয়াছেন কীভাবে যোগের সাহায্যে জ্ঞান লাভ করে মানুষ অমর হয়। মহাভারতে রাজা অশ্বপতি তপস্যা করেই জ্ঞানরূপা সাবিত্রীকে কল্যারূপে লাভ করেছিলেন।

১৯২০ সালে শ্রী অরবিন্দের সাধনার সঙ্গে যুক্ত হয় এক অনল্যা সাধিকার জীবন, তিনি প্যারিস (ফ্রান্স) থেকে দৈবী প্রেরণায় আগত মীরা মাতা। মহাকাব্যের সাবিত্রীর দিব্যরূপ প্রতিফলিত হয়েছিল মাতা মীরার মধ্যে। শ্রী অরবিন্দের মতে কর্ম কেবল সাধনার আরম্ভ নয়, সাধনার শেষ ও মুক্তির উপায়, "Action is not only a preparation but itself the means of liberation" শ্রীমায়ের কর্মক্ষেত্র পশ্চিমেরীতে বিরাম হীন কর্মকাণ্ডে শ্রী অরবিন্দের দর্শন ও সাধনাই রূপায়িত হয়ে চলেছে আজও।

শ্রী অরবিন্দের মতে সাধকের আত্মপূহা (aspiration) এবং ভগবানের কৃপা (grace) এই দুয়ের সংযোগেই লাভ হবে দিব্যজীবন। সাধকের চেষ্টাকে তিনি বলেছেন aspiration বা ভগবৎ অভিযুক্তি ascent ভগবানের কৃপা হল তার descent। অবতরণ যার ফলে সাধকের জীবনে হবে দিব্য রূপান্তর। এই রূপান্তর দীর্ঘ সময় সাপেক্ষ। জীবন ও চেতনার ধাপেধাপে রূপান্তর হতে থাকবে।

এই রূপান্তরের সাধনাই শ্রী অরবিন্দের পূর্ণযোগের মূল কথা। তাই সেখানে সমস্ত সাধন পথ শেষ হয়ে যায় সেখান থেকেই শ্রী অরবিন্দের সাধনার আরম্ভ। পরম আত্মার সঙ্গে মিলন হবার পর সেই উপলব্ধি বিশ্বে নামিয়ে

**WORLD ENVIRONMENT DAY 2003 CELEBRATION**

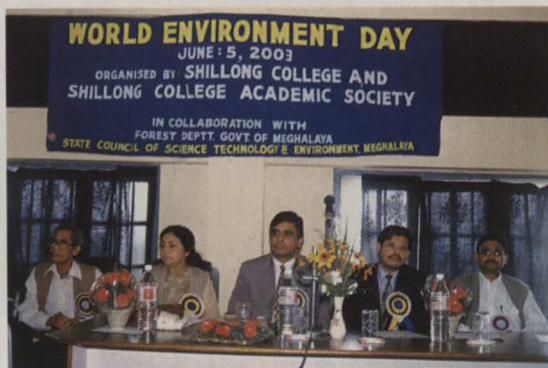
*Inaugural Function Chief Guest Dr. Mukul Sangma, Hon'ble Minister, Govt. of Meghalaya, Principal Dr. M.P.R. Lyngdoh on the dias*



*Dr. Mukul Sangma inaugurating the site for Shillong College Botanical Garden*



*Tree Plantation*



*Valedictory Function —  
Chief Guest Sri V.K. Nautyal, P.C.C.F., Meghalaya  
Guests of Honour Sri R.D. West, Member Secretary, SCSTE, Meghalaya and Dr. (Ms.) B. Lyndem  
Director, C.D.C., NEHU on the dias*





*Shillong College Students Excursion Team visiting Essel World.*



*Champion : Shillong College Football Team  
Inter College Tournament (NEHU) 2003*



*Champion : Shillong College Table Tennis (Boys')  
Team with Vice-Principal & other teachers  
Inter College Tournament (NEHU) 2003*



## INAUGURATION OF I.C.G.C. CELL



*Inaugural Function  
Sri R.K. Datta, Vice-Principal giving Welcome  
Address*



*Fr. Cilia, Resource Person conducting Workshop on  
"Career Planning Opportunities & Strategies."*

## FAREWELL FUNCTIONS



*Farewell Function I  
Dr. Samarendra N. Datta, Head, Zoology Department  
who retired on 30.06.2003 is being felicitated by sri  
N.K. Sarkar and Dr. (Mrs.) M.P.R. Lyngdoh,  
Principal*



*Farewell Function II  
Sri R.K. Datta, Sri K.K. Chaudhury and Dr. U.  
Ghosh who retired on 31.08.2003 with Dr. (Mrs.)  
M.P.R. Lyngdoh, Principal, Sri N.K. Sarkar, Vice-  
Principal and Sri D. Mukherjee, President, Shillong  
College Unit, MCTA*



Inauguration of the Computer Science Laboratory and Release of Proceeding Volume of National Workshop Cum Conference on "The Role of Information Technology in the Development of India with special Reference to North-Eastern Region"



*Dr. (Mrs.) K.S. Lyngdoh, President, Governing Body  
Shillong College delivering her address*



*Sri P.J. Bazeley, Addl. Chief Secretary, Govt. of  
Meghalaya releasing the Proceedings*



*Dr. Mukul Sangma, Hon'ble Minister for I.T.,  
Government of Meghalaya inaugurating the  
Computer Science Laboratory*

আনতে হবে। জীবনের সাদারণ অবস্থার আমূল পরিবর্তন করতে হবে - অর্থাৎ জীবনে আসবে রূপান্তর।

শ্রী অরবিন্দ বলেছেন - পূর্ণযোগের সাধককে সংসার ত্যাগ করে যোগ-ধ্যান করার প্রয়োজন নেই। শুধু স্বার্থহীনভাবে ভগবানের সেবক হিসাবে কর্মযোগের মাধ্যমে নিজের সত্তার রূপান্তর সাধন করে দিবাজীবনের পথে এগিয়ে যেতে হবে। আধ্যাত্মিক রূপান্তরের ভিতর দিয়ে ক্রমে যখন অতিমানস রূপান্তর হবে, তখন মানুষের শরীর হবে দেবতার শরীর, ইচ্ছা, আত্মসুখ এবং আত্মসমর্পণ - এ হলো পূর্ণযোগের চাবিকাঠি।

শ্রী অরবিন্দের স্বপ্ন এবং তাঁর আশার কথা শুনিয়ে এই লেখা শেষ করব। বিবর্তনের (evolution) ক্রমধারায় পশুদের সুর অতিক্রম করে আজ মানুষ বুদ্ধিজীবির সুরে উঠেছে। সেই বিবর্তন - যা চলছে এবং চলতে থাকবে, সেই ক্রমধারায় মানুষ ধাপেধাপে এগিয়ে যাবে। পূর্ণ মানবতা ও পূর্ণ মানব সমাজের আদর্শ কিহবে তার চিন্তা অনেক মানুষের মনে জেগেছে। তাঁরা ভাবছেন কি করে মানুষ অতিমানুষ (superman) হয়ে উঠবে। শ্রী অরবিন্দ চিন্তা করেছেন মানুষের এই রূপান্তর যদি প্রকৃতির লক্ষ্য এবং ভগবানের অভিপ্রায় হয় তবে একদিন তা সত্য হবেই। এই দিবা রূপান্তর ঘটবে অধ্যাত্মবুদ্ধির ক্রম বিকাশের ফলে। এর সূচনা হবে ভারতে এবং ক্রমে সর্বজগতে প্রসারিত হবে।

“..... আজকাল দু-এক বাঙ্গালী ডাক্তার মধ্যে মধ্যে পেসেন্টের বাড়ি ভূত সেজে দ্যাখ্যা দ্যান চাদরের বদলে দড়ি ও পেরেক সহিত মসারি গায়ে কখন বা উলঙ্গ হয়েও আসেন, কেবল মস্তের বদলে চার পাঁচ জন রোজায় ধরা ধরি করে আস্তে হয়। এঁরা কল্কেতা মেডিকেল কলেজের এজুকেটেড ভূত।”

..... মংগ্রহ — ‘বুজরুকী’  
— হতোম প্যাটার নকশা —

# শিশু শ্ৰমিক বনাম সৰ্বশিক্ষা অভিযান

— ড. কাছিম আলী আহমেদ

প্ৰবক্তা, অসমীয়া বিভাগ

দেশ আৰু সমাজৰ ভৱিষ্যত নিৰ্ভৰ কৰে শিশু সকলৰ সবল তথা সুস্থ শাৰীৰিক-মানসিক আৰু বৌদ্ধিক বিকাশৰ ওপৰত। কিন্তু সমাজৰ ব্যাধি স্বৰূপ হৈ পৰা শিশু শ্ৰমিক সমস্যাটোৱে সমগ্ৰ দেশৰ বাবে এক প্ৰত্যাহ্বানৰ সৃষ্টি কৰিছে আৰু সমাজৰ সুস্থ বিকাশৰ পথত ই প্ৰধান অন্তৰায় হিচাপে থিয় দিছে। অকল অসম তথা ভাৰতবৰ্ষতেই নহয়, সাম্প্ৰতিক এই শিশু শ্ৰমিক সমস্যাই গোটেই বিশ্বতে এক ভয়াবহ ৰূপ ধাৰণ কৰিছে। যিটো বয়সত শিশুসকলে পিতৃ-মাতৃৰ অতি চেনেহৰ পাত্ৰ হৈ কল্পনাৰ শুকুলা ঘোৰাত উঠি সপোন ৰাজ্যত বিভোৰ হৈ থাকে, শিক্ষা-দীক্ষাৰ পাতনি মেলে ঠিক সেই সময়তে আন বহুতো শিশুৱে দৰিদ্ৰতাৰ কবলত পৰি পেটৰ ভাত মুঠিৰ বাবে কঠোৰ পৰিশ্ৰমৰ মেটমৰা বোজা বহন কৰিবলগীয়া হয়। এইদৰে সৃষ্টি হয় একোজন নতুন শিশু শ্ৰমিক। এই শিশু সকলে শৈশৱ কালৰ সপোন ৰাজ্যৰ পৰা বিতাৰিত হৈ বাস্তৱৰ কঠোৰ পৰিশ্ৰম আৰু আৰ্থিক দুৰ্যোগৰ মাজত দিন কটাবলগীয়া হয়। তেওঁলোকৰ মুখৰ পৰা শৈশৱৰ অনাবিল হাঁহি যেন কৰবাত হেৰাই যায়।

পৰিয়ালৰ আৰ্থিক দুৰৱস্থাৰ হেতু প্ৰতি বছৰে হাজাৰ হাজাৰ শিশুৱে শিশু শ্ৰমিকলৈ পৰিবৰ্তিত হয় আৰু ক্ৰমান্বয়ে এই সমস্যাই জটিল ৰূপ ধাৰণ কৰিছে। সাধাৰণতে ৬ ৰ পৰা ১৪ বছৰ বয়সৰ যিসকল শিশুৱে বিভিন্ন কল-কাৰখানা, শিল্প-প্ৰতিষ্ঠান, হোটেল, ৰেষ্টোৰা,

গেৰেজ, কৃষিৰ বিভিন্ন ক্ষেত্ৰত, মানুহৰ ঘৰত আৰু অন্যান্য বিভিন্ন স্থানত কাম কৰি জীৱিকা নিৰ্বাহ কৰে, সেই বোৰ শিশুকে শিশু শ্ৰমিক হিচাপে গণ্য কৰা হয়।

শিশু শ্ৰমিক সমস্যাটোৱে এক বিশাল আকাৰ ধাৰণ কৰিছে। ইয়াৰ প্ৰকৃত সংখ্যা নিৰ্দ্ধাৰণ কৰা কঠিন। আনকি চৰকাৰী আৰু বেচৰকাৰী তথ্যৰ মাজতো ভালেখিনি পাৰ্থক্য পৰিলক্ষিত হয়। ১৯৮১ চনৰ লোকপিয়ল মতে ভাৰতবৰ্ষত শিশু শ্ৰমিকৰ সংখ্যা ১৩.৬ নিযুত। আনহাতে, ১৯৯৯ চনৰ লোকপিয়লৰ হিচাপ মতে ভাৰতৰ মুঠ শিশু শ্ৰমিকৰ সংখ্যা হল ১১.২৮ নিযুত। কিন্তু বেচৰকাৰী ভাৱে পোৱা তথ্যমতে ইয়াৰ প্ৰকৃত সংখ্যা বহুত বেছি। ১৯৮৩-৮৪ চনৰ The Operation Research Group Survey নামৰ প্ৰতিষ্ঠানটোৱে দিয়া হিচাপ মতে ইয়াৰ সঠিক সংখ্যা হৈছে ৪৪ নিযুত। ভাৰতবৰ্ষত বহুতো বেচৰকাৰী সংস্থা (N.G.O.) আছে। ইয়াৰ ভিতৰত হাইদৰাবাদৰ M. V. Foundation কে ধৰি অন্যান্য বেচৰকাৰী প্ৰতিষ্ঠানসমূহৰ হিচাপ মতে বিদ্যালয়লৈ নোযোৱা মুঠ শিশুৰ সংখ্যা হল ১০০ নিযুত। যিয়েই নহওক, ভাৰতৰ মহানগৰী কেইখনতে শিশু শ্ৰমিকৰ সংখ্যা প্ৰায় ২২ নিযুত। অম-বস্ত্ৰ আৰু আশ্ৰয়ৰ সন্ধানত হাজাৰ হাজাৰ শিশুৱে ভিক্ষা বৃত্তি গ্ৰহণ কৰিছে। আনহাতে দৰিদ্ৰতাৰ তাড়নাত পৰি ভাৰতবৰ্ষৰ ৮ৰ পৰা ১৩ বছৰ বয়সৰ প্ৰায় ৪ লাখ শিশু কন্যা গণিকা বৃত্তি ধাৰণ কৰিছে।

উল্লেখ্য যে তামিলনাড়ুৰ শিৱকাসীত, ইয়াৰ আশে-পাশে থকা বিভিন্ন কল-কাৰখানাত কম মজুৰিত কাম কৰা শিশু শ্ৰমিকৰ সংখ্যাই আটাইতকৈ বেছি। শিশু শ্ৰমিকৰ মুঠ সংখ্যাৰ ভিতৰত প্ৰায় ৮৫ শতাংশ শিশুৱে মানুহৰ ঘৰত, সৰু সৰু হোটেল-ৰেষ্টোৰাত আৰু কৃষিকাৰ্যত নিয়োজিত হৈ আছে।

অসমতো শিশু শ্ৰমিকৰ সংখ্যা বৃদ্ধি পাই আহিছে। বেচৰকাৰী সংস্থা এটাৰ ভাৱীপ অনুসৰি বৰ্তমান অসমত প্ৰায় ৪১৪৯৬ জন শিশু শ্ৰমিক আছে। আচলতে শিশু শ্ৰমিকৰ প্ৰকৃত সংখ্যা উপৰোক্ত সংখ্যাৰ প্ৰায় পাঁচ গুণৰো অধিক হ'ব। সমগ্ৰ অসমতো সিঁচৰিত হৈ থকা চাহ বাগিচা সমূহত কাম কৰা হাজাৰ হাজাৰ শ্ৰমিকৰ ভিতৰত শিশু শ্ৰমিকৰ সংখ্যাও কম নহয়। একো একোখন চাহ বাগিচাত ৪০০ ৰ পৰা ১৫০০ লৈকে শ্ৰমিক থাকে। তাৰে ভিতৰত প্ৰায় এক-চতুৰ্থাংশই শিশু শ্ৰমিক।

অন্তঃৰাষ্ট্ৰীয় শ্ৰমিক সংস্থা (I.L.O.) ৰ মতে বৰ্তমান উন্নতিশীল দেশবোৰত কাম কৰি থকা ৫ ৰ পৰা ১৪ বছৰ বয়সৰ মুঠ শিশু শ্ৰমিকৰ সংখ্যা ২৫০ নিযুত। তাৰে ভিতৰত সম্পূৰ্ণভাবে কামত নিযুক্ত হোৱা শ্ৰমিকৰ সংখ্যা হৈছে ১২০ নিযুত। ইয়াৰ ভিতৰত প্ৰায় ৬১ শতাংশ শিশু শ্ৰমিক এচিয়া মহাদেশতেই বিদ্যমান। ইয়াৰ বাহিৰেও আফ্ৰিকাত ৩২ শতাংশ, লেটিন-আমেৰিকাত ৭ শতাংশ, ভাৰতবৰ্ষত ৫.২ শতাংশ, তুৰ্কীত ২৭.৩ শতাংশ, থাইলেণ্ডত ২০.৭ শতাংশ, পাকিস্তানত ১৬.৬ শতাংশ, বাংলাদেশত ১৯.৫ শতাংশ, ইন্দোনেচিয়াত ১২.৪ শতাংশ, ইজিপ্তত ৮.২ শতাংশ, ব্ৰাজিলত ১৮.৮ শতাংশ, আৰ্জেণ্টিনাত ৬.৬ শতাংশ,

মেক্সিকোত ১১.৫ শতাংশ আৰু শ্ৰীলংকাত ৪.৪ শতাংশ শিশু শ্ৰমিক আছে বুলি সংস্থাটোৱে মত পোষণ কৰে।

১৯৭০ চনত অন্তঃৰাষ্ট্ৰীয় শ্ৰমিক অধিবেশনত (International Labour Conference) শিশু শ্ৰমিকৰ ওপৰত এটা প্ৰস্তাৱ গ্ৰহণ কৰিছিল। এই প্ৰস্তাৱৰ জৰিয়তে শিশু শ্ৰমিকৰ নিষিদ্ধকৰণৰ ক্ষেত্ৰত যৌথভাৱে এক বলিষ্ঠ পদক্ষেপ লোৱাৰ পৰিকল্পনা হাতত লৈছিল। ১৯৭৯ চনৰ অন্তঃৰাষ্ট্ৰীয় শ্ৰমিক অধিবেশনত গ্ৰহণ কৰা প্ৰস্তাৱ অনুসৰি শিশু শ্ৰমিকৰ বাবে এখন ৰাষ্ট্ৰীয় আঁচনি ঘোষণা কৰা হৈছিল ১৯৮৭ চনত। এই আঁচনিখনে শিশু শ্ৰমিক সকলৰ সামৰি এক বিস্তৃত কাৰ্যসূচী ৰূপায়িত কৰাৰ পৰিকল্পনা হাতত লৈছিল। এইখন আঁচনিক অনুসৰণ কৰি ভাৰত চৰকাৰৰ শ্ৰম বিভাগে ১৯৮৮ চনৰ পৰাই National Child Labour Project (NCLP) অৰ্থাৎ 'ৰাষ্ট্ৰীয় শিশু শ্ৰমিক প্ৰকল্প' প্ৰবৰ্তনৰ যোগেদি শিশু শ্ৰমিকসকলৰ পুণৰসংস্থাপণৰ ব্যৱস্থা হাতত লৈছিল। এই প্ৰকল্পই (NCLP) অনানুষ্ঠানিক শিক্ষা প্ৰদানৰ বাবে বিশেষ বিদ্যালয় স্থাপন কৰা, ব্যৱসায়িক প্ৰশিক্ষণ দিয়া, ওপৰৰিও পুষ্টিকাৰক খাদ্যৰ যোগান ধৰা, দৰ্মহাৰ ব্যৱস্থা কৰা, শিশু সকলক শ্ৰমদানৰ পৰা বিৰত ৰখা, আৰু স্বাস্থ্যবিষয়ক সা-সুবিধাবোৰ আগবঢ়োৱা আদি দিশবোৰৰ প্ৰতি বিশেষ গুৰুত্ব আৰোপ কৰিছিল। দ্বাদশ ৰাষ্ট্ৰীয় শিশু শ্ৰমিক প্ৰকল্প (NCLP) খন আৰম্ভ কৰা হৈছিল-অন্ধ্ৰপ্ৰদেশৰ জাগামপেট আৰু মাৰ্কাপুৰত, বিহাৰৰ গাৰৱাহত, মধ্যপ্ৰদেশৰ মান্দ্ৰাউৰত, মহাৰাষ্ট্ৰৰ থানেত, উৰিষ্যাৰ সম্বলপুৰত, ৰাজস্থানৰ জয়পুৰত, তামিলনাড়ুৰ শিৱকাসীত, আৰু উত্তৰ প্ৰদেশৰ বাৰানসী, মিৰ্জাপুৰ, ভাদেহী, মুৰাদাবাদ, আলিগড় আৰু

ফিৰোজাবাদত। অষ্টম পঞ্চবাৰ্ষিক পৰিকল্পনাত এই প্ৰকল্পৰ কাৰণে ১৫ কোটি টকা ধাৰ্য কৰা হৈছিল।

১৯৯৪ চনৰ ১৫ আগষ্টত সাংবিধানিক নিৰ্দেশ ক্ৰমে ভাৰত চৰকাৰে জাটিল আৰু সংকটপূৰ্ণ বৃত্তি সমূহৰ পৰা শিশু সকলৰ মুক্ত কৰি তেওঁলোকৰ কাৰণে বিশেষ শিক্ষানুষ্ঠান স্থাপনৰ যোগেদি পুণৰ সংস্থাপনৰ ব্যৱস্থা হাতত লৈছিল। বিষয়টোৰ ওপৰত গুৰুত্ব আৰোপ কৰি চৰকাৰে ভালেকেইখন আঁচনি গ্ৰহণ কৰিছিল। এটা উচ্চ ক্ষমতাসম্পন্ন সমিতি হিচাপে ১৯৯৪ চনৰ ২৬ চেপ্তেম্বৰত National Authority for the Elimination of Child Labour (NAECL) গঠন কৰা হৈছিল শ্ৰম বিভাগৰ মন্ত্ৰী মহোদয়ৰ সভাপতিত্বত। ইয়াৰ মুখ্য উদ্দেশ্য আছিল শিশু শ্ৰমিক ব্যৱস্থাৰ নিৰ্মূলকৰণ আৰু এই প্ৰক্ৰিয়াত সন্নিবিষ্ট হোৱা আঁচনি সমূহৰ সফল ৰূপায়ণৰ ব্যৱস্থা কৰা।

এই বৃহৎ আঁচনিখনক পূৰ্ণভাবে কাৰ্যকৰী কৰাৰ উদ্দেশ্যে ৬৪ টা অতিৰিক্ত অঞ্চল ভিত্তিক আঁচনি 'ৰাষ্ট্ৰীয় শিশু শ্ৰমিক প্ৰকল্প' (NCLP) ৰ অধীনত গ্ৰহণ কৰা হয়। এতিয়ালৈকে ভাৰতবৰ্ষত ৭৬ টা অঞ্চল ভিত্তিক ৰাষ্ট্ৰীয় শিশু শ্ৰমিক প্ৰকল্পই অৱহেলিত আৰু নিৰ্যাতিত শিশু শ্ৰমিক সকলৰ পুনৰ সংস্থাপনৰ কাৰণে ভাৰতৰ বিভিন্ন প্ৰান্তত কাম কৰি আছে। এই প্ৰকল্পৰ উপৰিও এই ক্ষেত্ৰত কাম কৰি থকা বেচৰকাৰী সংস্থা তথা স্বেচ্ছাসেৱী সংস্থাসমূহৰ কাৰণে চৰকাৰে সহায়ক অনুদানৰ আঁচনি পৰিপালন কৰিছে। এই আঁচনিৰ অধীনত শিশু শ্ৰমিক সকলৰ হিতৰ বাবে কাম কৰি থকা উপৰোক্ত সংস্থাসমূহক আৰ্থিক অনুদান আগবঢ়োৱা হয় শ্ৰমিক বিভাগৰ মন্ত্ৰণালয়ৰ দ্বাৰা। ১৯৭৯-৮০ চনৰ পৰাই দেশৰ

বিভিন্ন প্ৰান্তত থকা বেচৰকাৰী তথা স্বেচ্ছাসেৱী সংস্থাবোৰ এই আঁচনিৰ অধীনত আৰ্থিক অনুদান লাভ কৰি আহিছে।

শিশু শ্ৰমিক নিৰ্মূলকৰণৰ বাবে গঠিত হোৱা অন্তঃৰাষ্ট্ৰীয় আঁচনিখন (International Programme for the Elimination of Child Labour) সমগ্ৰ বিশ্বৰ শিশু শ্ৰমিকক সামৰি লোৱা এটা বৃহৎ অভিযান, যিখন আৰম্ভ হৈছিল ১৯৯১ চনৰ ডিচেম্বৰত অন্তঃৰাষ্ট্ৰীয় সংস্থাৰ দ্বাৰা। ভাৰতবৰ্ষই হৈছে প্ৰথম দেশ যিয়ে ইয়াত অংশগ্ৰহণ কৰি ১৯৯২ চনতে স্বাক্ষৰ দান কৰে। বৰ্তমান কুৰিখন দেশে এই আঁচনিখনত (IPEC) যোগদান কৰিছে। শিশু শ্ৰমিক নিৰ্মূলকৰণৰ বাবে গঠিত হোৱা এই আঁচনিখনৰ মিয়াদ ১৯৯৬ চনৰ ৩১ ডিচেম্বৰত উকলি যায়। কিন্তু এই আঁচনিখন পৰিপালনৰ অৰ্থে আৰু ভাৰতবৰ্ষত ইয়াক কাৰ্যকৰী কৰিবৰ বাবে ভাৰত চৰকাৰে পুনৰ ১৯৯৭ চনৰ ২৮ জানুৱাৰীত স্বাক্ষৰ দান কৰে আৰু ক্ৰমান্বয়ে ইয়াৰ মিয়াদ ১৯৯৯ চনৰ ৩১ ডিচেম্বৰলৈ বৃদ্ধি কৰা হয়।

দেশ স্বাধীন হোৱাৰ আগৰে পৰা ভাৰত চৰকাৰে শিশু শ্ৰমিকৰ সমস্যাটোক পৰম তৎপৰতাৰে বিবেচনা কৰিছিল। যাৰ ইতিহাস ১৮৮১ চনৰ The Factories Act ৰ পৰাই আৰম্ভ হয়। শিশুক বন্ধক হিচাপে ৰাখি কামত খটোৱা কাৰ্যত বাধা দিবৰ কাৰণে চৰকাৰে ১৯৩৩ চনত Children (Pledging of Labour Act) আইনখন প্ৰণয়ণ কৰিছিল। এইখনেই আছিল শিশু শ্ৰমিক সমস্যা নিৰাৱণৰ বাবে প্ৰণয়ণ কৰা আইন হিচাপে প্ৰথম মাইলৰ খুটি। ইয়াৰ পিচতে ১৯৩৮ চনত Employment of Child Labour Act আইনখন

প্ৰণয়ণ কৰা হয় ১৫ বছৰ বয়সৰ তলৰ শিশুক শ্ৰমিক হিচাপে কঠিন কামত নিযুক্ত কৰোৱাটো বন্ধ কৰিবৰ উদ্দেশ্যে। ১৯৪৮ চনত প্ৰণয়ণ কৰা হয় **Indian Factories Act**। এই আইন অনুসৰি ১৪ বছৰ বয়সৰ তলৰ লৰা-ছোৱালীয়ে কল-কাৰখানাত কাম কৰাটো নিষিদ্ধ কৰা হৈছে। ১৯৫১ চনৰ **Plantation Labour Act** ৰ যোগেদি গছপুলি ৰোপন কৰা কামত শিশু সকলক নিয়োগ কৰাটো বন্ধ কৰা হৈছে। আকৌ, ১৯৫২ চনত **The Mines Act** ৰ যোগেদি ১৫ বছৰ বয়সৰ তলৰ শিশুক কয়লাৰ খনিত কাম কৰা সম্পূৰ্ণভাবে নিষিদ্ধ কৰা হৈছে। এই আইন সমূহ কাৰ্যকৰী কৰাৰ পিচতো বিশেষ সুফল নোহোৱাত ১৯৮৬ চনত **Child Labour Prohibition and Regulation Act** প্ৰণয়ণ কৰা হয়। এই আইনখনৰ যোগেদিও ১৪ বছৰ বয়সৰ তলৰ কোনো শিশুক কামত নিযুক্ত কৰাটো সম্পূৰ্ণভাবে নিষিদ্ধ কৰা হৈছে।

যি কি নহওক, ১৯৮৭ চনৰ 'National Policy on Child Labour' আঁচনিখনক 'National Agenda for Governance' (NAG) ৰ দ্বাৰা স্বীকৃতি প্ৰদান কৰি পুনৰ শক্তিশালী কৰি তোলা হয়। যিয়ে শিশু শ্ৰমিক নিৰ্মূলকৰণৰ ক্ষেত্ৰত বিভিন্ন দিশ সামৰি লৈছে। অৱশ্যে এই ৰাষ্ট্ৰীয় কাৰ্যসূচীয়ে কোনো বিশেষ সময় সীমা নিৰ্দ্ধাৰণ কৰি দিয়া নাই। যিহেতু শিশু শ্ৰমিকৰ সমস্যাটো এটা জটিল সমস্যা আৰু সমাজৰ বিভিন্ন দিশৰ লগত ইয়াৰ ওতঃপ্ৰোত সম্পৰ্ক আছে গতিকে দীঘলীয়া প্ৰক্ৰিয়াৰে ইয়াৰ আটাইবোৰ দিশকে সামৰি ক্ৰমহাসমান গতিত ইয়াৰ নিৰ্মূলকৰণৰ প্ৰচেষ্টা চলোৱাটো অবাঞ্ছনীয় নহয়।

সাম্প্ৰতিক সভ্য জগতৰ বুকুত কলঙ্ক স্বৰূপ হৈ পৰা এই শিশু শ্ৰমিক সমস্যাই বিশ্বজুৰি এক প্ৰত্যাছানৰ সৃষ্টি কৰিছে। ইয়াৰ স্থায়ী সমাধান কৰিবলৈ হলে এই সমস্যা উদ্ভৱৰ মূল কাৰণসমূহ চিনাক্ত কৰি ইয়াৰ লগত সাঙোৰ খাই থকা সকলোবোৰ দিশকে সামৰি এক বলিষ্ঠ পদক্ষেপ লোৱাৰ অতীব প্ৰয়োজন। উদাহৰণ স্বৰূপে শিশু শ্ৰমিক নিৰ্মূলকৰণৰ ক্ষেত্ৰত তলত দিয়া বিষয় কেইটাৰ ওপৰত অধিক গুৰুত্ব আৰোপ কৰিব লাগিব :-

১। দেশৰ আৰ্থ-সামাজিক অৱস্থাৰ উন্নতিসাধন।  
দুখীয়া আৰু গৃহহীন পৰিয়ালৰ কৰ্ম সংস্থাপনৰ ব্যৱস্থা।

২। বাধ্যতামূলক প্ৰাথমিক শিক্ষাৰ বহুল প্ৰচাৰ,  
নিৰক্ষৰতা দূৰীকৰণ, ক্ৰীড়ামূলক লগতে প্ৰাপ্তবয়স্ক শিক্ষা  
আঁচনিৰ বাস্তৱ ৰূপায়ণ।

৩। দুৰ্নীতি আৰু শোষণ-নিষ্পেষণৰ বিৰুদ্ধে  
কঠোৰ ব্যৱস্থা গ্ৰহণ।

৪। চৰকাৰী আইন আৰু আঁচনিসমূহৰ বাস্তৱ  
ৰূপায়ণ।

৫। বেচৰকাৰী সংস্থা (NGO) তথা স্বেচ্ছাসেৱী  
সংগঠন বোৰ সমাজ সেৱা মনোভাৱেৰে সাধাৰণ ৰাইজৰ  
মাজত কৰ্ম তৎপৰতা আৰু সমাজ সচেতনতাৰ  
মনোভাৱ গঢ়ি তোলা। এই সংস্থাসমূহক চৰকাৰৰ তৰফৰ  
পৰা আৰ্থিক অনুদানৰ লগতে ইয়াৰ লগত জড়িত  
সকলো ধৰণৰ সহায়-সহযোগ আগবঢ়োৱা। ইত্যাদি।

যিয়েই নহওক, পৰিয়ালৰ আৰ্থিক দুৰৱস্থা আৰু  
উপযুক্ত শিক্ষাৰ অভাৱেই এই সমস্যা উদ্ভৱৰ মূল কাৰণ।  
এই শিশু শ্ৰমিক নিৰ্মূলকৰণৰ সমস্যাটো তেতিয়ালৈকে



সমাধান নহব, যেতিয়ালৈকে প্ৰত্যেকটো শিশুৱে প্ৰকৃত মানৱ অধিকাৰ লাভ নকৰে, উপৰোক্ত বিষয়কেইটাৰ উপৰত অধিক গুৰুত্ব দিয়াৰ লগতে দেশৰ আৰ্থ-সামাজিক অৱস্থাৰ পৰিবৰ্তন নহয়, আৰু ৪ ৰ পৰা ১৪ বছৰ বয়সলৈকে সকলো শিশুকে বিনামূলীয়া আৰু বাধ্যতামূলক শিক্ষা প্ৰদানৰ লগতে পিতৃ-মাতৃ তথা পৰিয়ালৰ আন সকলো সদস্যকে প্ৰাপ্তবয়স্ক শিক্ষা আঁচনিৰে শিক্ষিত কৰি তোলা নহয়।

শিশুৰ অধিকাৰ সম্পৰ্কীয় চনদ এখন ১৯৮৯ চনৰ নভেম্বৰ মাহত ৰাষ্ট্ৰসংঘৰ সাধাৰণ পৰিষদত সৰ্বসন্মতি ক্ৰমে গৃহীত হয়। ১৯৯০ চনৰ চেপ্টেম্বৰত আন্তৰ্জাতিক আইনৰ অংশ স্বৰূপে ই পৰিগণিত হয়। ভাৰতবৰ্ষই ১৯৯২ চনৰ ১১ ডিচেম্বৰত এই চনদত স্বাক্ষৰ দান কৰে। সকলো প্ৰকাৰৰ শোষণ-নিষ্পেষণ, বৈষম্য-অৱহেলা, নিৰ্যাতন আদিৰ পৰা শিশু সকলক ৰক্ষা কৰি তেওঁলোকক মানুহ হিচাপে জীয়াই থকাৰ প্ৰকৃত অধিকাৰ দিয়াৰ লগতে উপযুক্ত শিক্ষা, স্বাস্থ্য, পুষ্টিৰ খাদ্য আদিৰ প্ৰতি বিশেষ লক্ষ্য ৰখাই হৈছে এই চনদ খনৰ মুখ্য উদ্দেশ্য।

বৰ্তমান চৰকাৰে শিশু শিক্ষাৰ ক্ষেত্ৰত গ্ৰহণ কৰা এক বলিষ্ঠ অভিযানৰ মাজত আলোকৰ সন্ধান পোৱা গৈছে। শিক্ষাই হৈছে ৰাষ্ট্ৰৰ মেৰুদণ্ড, প্ৰগতিৰ সোপান। প্ৰাথমিক শিক্ষা সাৰ্বজনীনকৰণৰ উদ্দেশ্যেৰে ৬ ৰ পৰা ১৪ বছৰ বয়সৰ সকলো শিশুৱে গুণ সম্পন্ন প্ৰাথমিক শিক্ষা লাভ কৰাটো নিশ্চিত কৰিবলৈ দেশৰ অন্যান্য ৰাজ্যৰ লগতে অসমতো সৰ্বশিক্ষা অভিযান আৰম্ভ কৰা হৈছে।

প্ৰাথমিক শিক্ষাৰ সাৰ্বজনীনকৰণ আৰু সৰ্বশিক্ষা

অভিযান আঁচনিৰ যোগেদি দেশৰ সকলো শিশুকে জাতি, ধৰ্ম, বৰ্ণ, ভাষা, বৃত্তি নিৰ্বিশেষে আনকি কাৰোবাৰ ঘৰত কাম কৰা, অন্য শিশু শ্ৰমিক অথবা গৃহহীন অভিভাৱক নথকা শিশু হলেও কোনো সামাজিক বৈষম্য নাৰাখি শিক্ষিত কৰি তোলাৰ যি পৰিকল্পনা চৰকাৰে হাতত লৈছে সেয়া অতি প্ৰশংসনীয়। ভাৰতীয় সংবিধানে সকলো শিশুৰ প্ৰাথমিক শিক্ষাৰ সুবিধা লাভত যথেষ্ট গুৰুত্ব দিছে। সংবিধানৰ নিৰ্দেশাত্মক নীতিৰ ৪০ নং অনুচ্ছেদত ১৪ বছৰ বয়সলৈ সকলো শিশুকে প্ৰাথমিক শিক্ষাৰ সুবিধা দিব লাগে বুলি স্পষ্টকৈ উল্লেখ আছে। আনহাতে ১৯৯৩ চনত উচ্চতম ন্যায়ালয়ে এক ৰায়যোগে প্ৰাথমিক শিক্ষাৰ অধিকাৰক মৌলিক অধিকাৰ মৰ্যাদা দিছে। সম্প্ৰতি ৯৩ তম সংবিধান সংশোধনী বিধেয়কযোগে ৬ ৰ পৰা ১৪ বছৰ বয়সৰ শিশুৰ বাবে শিক্ষাৰ অধিকাৰক মৌলিক অধিকাৰ হিচাপে সাংবিধানিক স্বীকৃতি প্ৰদান কৰিছে।

চৰকাৰ বা সমাজৰ সচেতন লোকসকলে প্ৰাথমিক শিক্ষাৰ সাৰ্বজনীনকৰণৰ প্ৰয়োজন উপলব্ধি কৰিলেও এই উদ্দেশ্য ফলপ্ৰসু কৰাটো সিমান উজু কথা নহয়। কেন্দ্ৰীয় চৰকাৰৰ পৃষ্ঠপোষকতাত ১৯৭৮-৮০ চনৰ পৰা অনানুষ্ঠানিক শিক্ষা আঁচনিৰ যোগেদি স্কুলত নপঢ়া শিশুসকলক বিদ্যালয়লৈ আনিবলৈ প্ৰয়াস কৰা হৈছিল। তদুপৰি ১৯৮৬ চনৰ ৰাষ্ট্ৰীয় শিক্ষানীতি আৰু ১৯৯২ চনৰ কৰ্মসূচীৰ পিচত এই প্ৰচেষ্টা অধিক সক্ৰিয় কৰি তোলা হৈছে। এইক্ষেত্ৰত কৃষ্ণফলক অভিযান, জিলা শিক্ষা আৰু প্ৰশিক্ষন প্ৰতিষ্ঠান, অনানুষ্ঠানিক শিক্ষা, পুষ্টি সম্পৰ্কীয় কাৰ্যসূচী, সম্পূৰ্ণ স্বাক্ষৰতা অভিযান, জিলাপ্ৰাথমিক শিক্ষা আঁচনি আদি



কাৰ্যসূচীৰ যোগেদি প্ৰাথমিক শিক্ষাৰ সুবিধা ক্ৰমান্বয়ে অধিক সংখ্যক শিশুলৈ সম্প্ৰসাৰণ কৰাৰ বাবে প্ৰচেষ্টা চলোৱা হৈছে।

ইয়াৰ উপৰিও ছয় বছৰৰ পৰা চৈধ্যবছৰ বয়সৰ সকলো শিশুৱে বিনামূলীয়া গুণ সম্পন্ন প্ৰাথমিক শিক্ষা লাভ কৰাটো নিশ্চিত কৰিবলৈ সমগ্ৰ দেশৰ লগতে অসমতো আৰম্ভ কৰা হৈছে সৰ্বশিক্ষা অভিযান। ২০০২ চনৰ এপ্ৰিলৰ পৰা এই সৰ্বশিক্ষা অভিযান প্ৰাৰম্ভ কৰা হৈছে। প্ৰাথমিক শিক্ষাৰ উন্নয়নৰ বাবে চলি থকা সকলো আঁচনিকে জিলা পৰ্যায়ত একেলগে এটা সংস্থাৰ অধীনত ৰূপায়ণ কৰাৰ বাবে ৰাজ্য চৰকাৰৰ দ্বাৰা গঠিত 'অসম সৰ্বশিক্ষা অভিযান মিছন' ৰ অধীনত সম্প্ৰতি চৈধ্যখন জিলাত অভিযানৰ প্ৰাক-প্ৰকল্পকালীন কাৰ্য্যকলাপ 'আলোকৰ যাত্ৰা' সফলতাৰে সমাপ্ত হৈছে। এই জিলাকেইখন হৈছে- নলবাৰী, কামৰূপ, নগাঁও, যোৰহাট, গোলাঘাট, শিৱসাগৰ, ডিব্ৰুগড়, তিনিচুকীয়া, লক্ষীমপুৰ, ধেমাজি, কাছাৰ, কৰিমগঞ্জ, হাইলাকান্দি আৰু উত্তৰ কাচাৰ পাৰ্বত্য জিলা। বাকী ন খন জিলাত ১৯৯৪ চনৰ পৰা ৰূপায়িত জিলা প্ৰাথমিক শিক্ষা আঁচনিৰ যোগেদি প্ৰাথমিক শিক্ষা সৰ্বজনীনকৰণৰ প্ৰচেষ্টাক ত্বৰান্বিত কৰা হৈছে। এই জিলা কেইখন হৈছে গোৱালপাৰা, কোকৰাঝাৰ, বৰপেটা, বঙাইগাঁও, ধুবুৰী, মৰিগাঁও, দৰং, শোণিতপুৰ আৰু কাৰ্বি আংলং।

অসমৰ সকলো জিলাতে এই সৰ্বশিক্ষা অভিযান ৰূপায়িত কৰা হ'ব। এই অভিযানৰ মূল লক্ষ্যসমূহ হল

১। ২০০৩ চনৰ ডিচেম্বৰত ৪ বছৰৰ পৰা ১৪ বছৰ বয়সলৈ সকলো শিশুৱে বিদ্যালয় বা শিক্ষা

নিশ্চিতকৰণ কেন্দ্ৰ বা বিকল্প বিদ্যালয়ত নাম ভৰ্তি কৰাটো নিশ্চিত কৰা।

২। ২০০৭ চনৰ ভিতৰত মাজতে পঢ়া বাদ নিদিয়াকৈ সকলো শিশুৱে প্ৰাথমিক স্তৰৰ প্ৰথম পাঁচ বছৰীয়া শিক্ষা সম্পূৰ্ণ কৰাটো নিশ্চিত কৰা।

৩। ২০১০ চনৰ ভিতৰত মাজতে পঢ়া বাদ নিদিয়াকৈ সকলো শিশুৱে আঠ বছৰীয়া শিক্ষা সম্পূৰ্ণ কৰাটো নিশ্চিত কৰা।

৪। 'জীৱনৰ বাবে শিক্ষা' ৰ ধাৰণাৰ ওপৰত গুৰুত্ব আৰোপ কৰি সন্তোষজনক গুণসম্পন্ন প্ৰাথমিক শিক্ষাৰ ব্যবস্থা কৰা।

৫। ২০০৭ চনৰ ভিতৰত নিম্ন প্ৰাথমিক স্তৰত আৰু ২০১০ চনৰ ভিতৰত উচ্চ প্ৰাথমিক স্তৰত শিক্ষাৰ ক্ষেত্ৰত থকা লৰা-ছোৱালীৰ মাজৰ আৰু সকলো ধৰণৰ সামাজিক গোটৰ মাজৰ বৈষম্য আঁতৰ কৰা।

৬। ২০১০ চনৰ ভিতৰত অকালতে বিদ্যালয় ত্যাগ কৰা শিশুৰ হাৰ শূণ্যলৈ কমোৱা।

আনহাতে সৰ্বশিক্ষা অভিযানৰ মুখ্য কাম- কাজসমূহ হল -

(ক) শিক্ষাৰ ক্ষেত্ৰত সা-সুবিধা প্ৰদান কৰা।

(খ) শিক্ষাৰ গুণগত মান উন্নত কৰা।

(গ) ৰাইজক সংগঠিত কৰা, আৰু

(ঘ) উদ্ভাৱনীমূলক কাৰ্য্যত উৎসাহ প্ৰদান কৰা।

শিক্ষাৰ অধিকাৰ এতিয়া মৌলিক অধিকাৰত পৰিণত হৈছে। কল্যানকামী ৰাষ্ট্ৰ ভাৰতবৰ্ষৰ চৰকাৰে আৰু প্ৰাদেশিক চৰকাৰবোৰেও মানুহৰ এই মৌলিক

অধিকাৰক বাস্তৱত ৰূপায়ণ কৰি সাৰ্বজনীন প্ৰাথমিক শিক্ষা তথা সৰ্বশিক্ষা অভিযানৰ সকলো উদ্দেশ্যক সফলভাৱে ৰূপায়ণ কৰি তুলিব পাৰিলে দেশৰ পৰা নিৰক্ষৰতা দূৰ কৰিবলৈ আৰু বেচি সময় নালাগিব। এই বিশাল কাৰ্য্যসূচী কেৱল এবাৰ সম্পাদন হলেই দায়িত্ব শেষ হৈ নাযায়। কাৰণ ই হ'ব লাগিব এক অবিৰত আৰু অব্যাহত ভাৱে চলি থকা নিৰৱচ্ছিন্ন যাত্ৰা। আজি এইমাত্ৰ যি শিশুৰ জন্ম হ'ল আৰু অনাগত দিনতো হৈ থাকিব, এই সকলোবোৰ উত্তৰমূৰী মানৱ শিশুৱেই শিক্ষাৰ ব্যৱস্থা আমি কৰিব লাগিব। কাৰণ, একমাত্ৰ শিক্ষাইহে মানৱ শিশু এটাক মানবীয় গুণাগুণ আৰোপ কৰে। যিহেতু শিক্ষাবিহীন আৰু জ্ঞানহীন মানৱ শিশু পশুৰ সমতুল্য।

কিন্তু এইটো প্ৰতীয়মান হ'ল যে অকল বাধ্যতামূলক আৰু বিনামূলীয়া প্ৰাথমিক শিক্ষা ব্যৱস্থা বা সৰ্বশিক্ষা অভিযানে বহু বছৰৰ পৰা অবিৰতভাৱে চলি অহা শিশু

শ্ৰমিক নিৰ্মূলকৰণৰ সমস্যাটোৰ স্থায়ী সমাধান হ'ব নোৱাৰে। এই সমস্যাৰ লগত গভীৰভাৱে সাঙোৰ খাই থকা বিষয়কেইটাৰ ওপৰতো অধিক গুৰুত্ব আৰোপ কৰিব লাগিব। আগতে উল্লেখ কৰাৰ দৰে সেই বিষয় কেইটা হ'ল - দৰিদ্ৰতা হ্ৰাস, অৰ্থনৈতিক উন্নতি, মানৱ-সম্পত্তি বিকাশ, পৰিবেশ সংৰক্ষণ, শোষণ আৰু দুৰ্নীতিৰ প্ৰতিকাৰ, প্ৰাপ্তবয়স্ক শিক্ষা আঁচনিৰ সফল ৰূপান্তৰ ইত্যাদি। ইয়াৰ বাবে এক গন চেতনা সৃষ্টি কৰিব লাগিব। যি গনচেতনা অক্ষুৰিত হ'ব লাগিব সাধাৰণ মানুহৰ মাজৰ পৰা, আৰু ই লাহে-লাহে বিস্তৃত ৰূপ ধাৰণ কৰি এক গণমঞ্চৰ সৃষ্টি কৰিব। গতিকে শিক্ষাই আনিব গনচেতনা, আৰু গণচেতনাই আত্মসচেতন বৃদ্ধি কৰিলেহে সমাজৰ পুৰণিকলীয়া এই ব্যাধিস্বৰূপ শিশু শ্ৰমিকৰ সমস্যা আৰু ইয়াৰ নিৰ্মূলকৰণ সহজসাধ্য হৈ পৰিব। কোনো শিশুৱেই পিতৃ-মাতৃৰ ব্যক্তিগত সম্পত্তি নহয়। শিশু হ'ল সমাজৰ সম্পত্তি। শিশুৰ বৌদ্ধিক বিকাশেই সমাজ তথা জাতিৰ বিকাশ।

“মানুহৰ শ্ৰম আৰু মানুহৰ সৃষ্টিৰ ইতিহাস  
মানুহৰ ইতিহাসতকৈ বহুত বেচি মানোয়াহী আৰু গুৰুত্বপূৰ্ণ।  
মানুহ খন্দ বহুৰৰ ভিতৰতে বসি যায়, কিন্তু মানুহৰ সৃষ্টি বহু  
শতাব্দী ধৰি জীয়াই থাকে। বিজ্ঞানৰ প্ৰচুৰ আৱিষ্কাৰ আৰু  
দ্রুত বিকাশৰ প্ৰধান কাৰণ হ'ল বৈজ্ঞানিকসকলৰ নিজ নিজ  
বিস্ময়ত বিকাশৰ ইতিহাস সম্পৰ্কে থকা জ্ঞান। বিজ্ঞান আৰু  
সাহিত্যৰ মাজত বহুতো খিল আছে। দুয়োটাতে পৰ্য্যবেক্ষণ,  
ৰিডনি, আৰু অধ্যয়নে খটা মুখ্য ভূমিকা লয়। বৈজ্ঞানিক আৰু  
সাহিত্যিক উভয়ে ৰঞ্জনাশক্তি আৰু অন্তৰ্দৃষ্টিৰ প্ৰয়োজন।”

— হ্যাক্সলি গাৰ্ভি

in : "How I learnt to write"

খহাতেৰে হুই  
বগা পদুমোৰে  
পূজা ধৰো সুন্দৰ,  
আনটি হাতেৰে  
চলাই অস্ত্ৰ  
বোধ ৰবি যাওঁ  
অবিচাৰ যত  
অত্যাচাৰ যত  
অন্যায় যত  
বৰ্মা অসুৰৰ  
স্বাৰ্থানু মানুহৰ  
পৃথিৱীলৈ অহা নতুন আলোকে  
ভেটো দিয়া বৰ্ষৰৰ।

— জ্যোতি প্ৰসাদ আগৰৱালা

## HINDI AND NEPALI SECTION हिन्दी एवं नेपाली विभाग

“शिक्षा का सच्चा उद्देश्य तो हमारे चारों ओर की अद्भुत दुनिया को समझने, आत्मानुशासन के विकास और अपने घर तथा समाज को खुशियां ह देने में है। इससे शिक्षा आनंददायी ओर अत्यंत उत्साहपूर्ण एवं प्रेरक अनुभव बन जाती है।”

— दौलत सिंह कोठारी,  
भूतपूर्व अध्यक्ष,  
विश्वविद्यालय अनुदान आयोग

## पूर्वोत्तर क्षेत्र का आर्थिक विकास

— डॉ (श्रीमती) श्रुति पाण्डेय  
प्रवक्ता, हिन्दी विभाग

पूर्वोत्तर क्षेत्र भारत के सर्वाधिक प्राकृतिक सम्पदा युक्त क्षेत्रों में से है। यहाँ भूमि जल वन और खनिज भण्डारों के विपुल स्रोत है। स्वतन्त्रता प्राप्ति के बाद से ही इस क्षेत्र के विकास के लिये योजनाएँ बनीं और क्रियान्वित की गयीं परन्तु योजनाओं के सभी पहलुओं में अभी और अधिक सफलता प्राप्त होनी है चाहे वह भूमि उपयोग हो, चाहे संचार व्यवस्था, बाढ़ नियन्त्रण, औद्योगिक विकास अथवा ऊर्जा उत्पादन हो।

योजनाओं का उद्देश्य होता है क्षेत्र के उपलब्ध संसाधनों का उपयोग करके आम जनता के जीवन स्तर को ऊपर ऊठाना। दूसरा उद्देश्य है जनता के लिये सम्पन्न जीवन शैली हेतु नये अवसरों की तलाश करना। इस क्षेत्र की अस्सी प्रतिशत से अधिक जनसंख्या ग्रामीण क्षेत्रों में निवास करती है। आम जनता के लिये जीविका का प्रमुख साधन कृषि है।

बीसवीं शताब्दी के अन्त तक आते आते हमारे देश ने कृषि विकास के क्षेत्र में पर्याप्त उन्नति की है। कृषि तकनीक में निरन्तर परिवर्तन होते रहते हैं। पूर्वोत्तर के राज्यों में उन विकास प्रक्रियाओं का लाभ अधिक नहीं प्राप्त हो सका है। यहाँ कृषि में आज भी प्राचीन तकनीकों का प्रयोग हो रहा है। कृषि पर निर्भर ग्रामीण अर्थ

व्यवस्था के होते हुए भी कृषि के क्षेत्र में अभी उसे और उन्नति करनी है जबकि यहाँ कृषि के विकास की अनेक संभावनाएँ हैं।

इस पूरी स्थिति को परिवर्तित करने के लिये व्यावहारिक अनुसन्धान आवश्यक है। उदाहरण के लिये कृषि में जिन तकनीकों का प्रयोग पहले से किया जा रहा है उनका अध्ययन करके उन्हें समुन्नत बनाया जाए। उस प्रकार किसान को एक नये सिरे से नयी तकनीक को नहीं सीखना पड़ेगा और आर्थिक दृष्टि से भी यह लाभदायक होगा। नयी तकनीक का प्रयोग करने की स्थिति में उस तकनीक से सम्बन्धित आर्थिक पक्षों की समीक्षा अच्छी तरह कर ली जाए।

कृषि विकास के क्षेत्र में कृषि प्रसार की भूमिका महत्वपूर्ण है। कृषि के क्षेत्र में उत्पादन को बनाये रखने और बढ़ाने की चुनौती के उत्तर में एक रास्ता है कृषि में हुए नये अनुसंधान के लाभों के प्रति किसानों को जागरूक बनाया जाय। झूम खेती का पारम्परिक तरीका कभी उपयोगी रहा होगा किन्तु आज के सन्दर्भ में यह अप्रासंगिक, अनुपयुक्त और पर्यावरण को क्षति पहुँचानेवाला है। यहाँ के कृषकों को विभिन्न भौगोलिक सामाजिक और आर्थिक कारणों से झूम विधि को अपनाना पड़ता है। कृषि योग्य

भूमि अपर्याप्त है।

कृषि वैज्ञानिक, कृषि प्रसार विशेषज्ञ तथा कृषि अनुसन्धान की योजना बनाने वालों को उस दिशा में सार्थक प्रयास करना होगा। पूर्वोत्तर क्षेत्र की परिस्थितियों को ध्यान में रखते हुए उस दिशामें प्रदेश सरकारों की भी महत्वपूर्ण भूमिका है। कृषि प्रसार का पहला चरण है भूमि सुधार। तकनीकी सुधार से पहले भूमि सुधार की दिशा में सार्थक कदम उठाना आवश्यक है। अगला चरण है आधुनिक तकनीक के विषय में किसानों को पर्याप्त जानकारी प्रदान किया जाना। ताकि किसान अपनी सामाजिक और आर्थिक स्थिति के अनकूल तकनीक का चयन कर सके।

किसी भी क्षेत्र के विकास की सफल योजना बनाने के लिये उस क्षेत्र के सारे संसाधनों की जानकारी प्राप्त होनी चाहिये। पूर्वोत्तर के विकास कार्य से सम्बन्धित विशेषज्ञों को संसाधनों के आकलन, उनके विश्लेषण और नियोजन के लिये योजना बनाकर कृषि में उन्नति की योजना को सार्थक बनाना चाहिये। कृषि अनुसंधान में कृषकों की राय जानकर उनकी आवश्यकता को ध्यान में रखते हुए अनुसंधान किया जाना चाहिये जिसमें उनके अनुभवों का समावेश किया जा सके। कृषि तकनीकों का पूर्ण परीक्षण करके उनकी आर्थिक उपयोगिता और वातावरण की अनुकूलता आदि के मूल्यांकन के बाद ही उस तकनीक का प्रयोग होना चाहिये।

पूर्वोत्तर में कृषि प्रसार के उपायों के अन्तर्गत

किसी प्रौद्योगिकी को किसानों तक पहुँचाये जाने के तरीकों में प्रशिक्षण, प्रदर्शन, गोष्ठी कार्य शाला आदि हैं। फसलों की पैकेज प्रणाली को सरल भाषा में प्रचारित किया जाना चाहिये। झूम जैसी विधि के बदले विकसित की जाने वाली तकनीकों का किसान की जमीन में परीक्षण, प्रदर्शन और मूल्यांकन किया जाना चाहिये।

इस क्षेत्र के त्वरित कृषि विकास के लिये राज्य सरकारों और अनेक संगठनों ने कई तरीकों का सुझाव दिया है जैसे बीज, उर्वरकों और कीटनाशकों के वितरण के लिये उपाय किसानों के लिये रियायती दरों पर निवेश की सुविधा प्रदान करना आदि। अतएव उस क्षेत्र के तीव्र विकास के लिये समन्वित विकास योजना को अपनाया जाना आवश्यक हैं।

कृषि के साथ अन्य संसाधनों का प्रयोग होना चाहिये। जैव उर्वरकों का अधिक प्रयोग होना चाहिये। अनाज और फलों की पैदावार में वृद्धि और उत्पादन को नष्ट होने से बचाने के लिये भण्डारण और यातायात की सुविधा का समुचित विकास होना चाहिये। यह सुनिश्चित किया जाना चाहिये कि छोटे और मध्यम किसानों और बेरोजगारों के लिये रोजगार के नये अवसर सुलभ हो सकें। कृषि प्रौद्योगिकी का व्यावहारिक अध्ययन करके कृषि अनुसंधान के अन्य पहलुओं पर बल दिया जाना चाहिये। कृषि उत्पादन के लिये बाजार का विकास किया जाना चाहिये। कृषि प्रौद्योगिकी के विकास में प्राकृतिक ऊर्जा

का प्रयोग अधिक होना चाहिये। किसानों के हितों को और व्यावहारिक पहलुओं को ध्यान में रखकर कृषि प्रसार प्रणाली की पुनर्रचना होनी चाहिये। उस संदर्भ में कृषकों को भी प्रशिक्षण दिये जाने की आवश्यकता है। सरकारी क्षेत्रों के साथ गैर सरकारी संगठनों की सहायता भी अपेक्षित है। सूचना प्रौद्योगिकी और संचार माध्यमों का प्रयोग यथास्थान होना चाहिये। साख प्रणाली में सुधार, कुटीर और लघु उद्योगों का कृषि के साथ समन्वय, सहकारिता पद्धति का संगठन, निवेशों की उपलब्धता से क्षेत्र में कृषि का समग्र और तीव्र विकास हो सकता है। क्षेत्रीय उत्पादन में असंतुलन और मृदा व जल की बर्बादी को रोकना तथा यहां की परिस्थितियों के अनुरूप अनुसंधान कार्यक्रमों का निर्माण आवश्यक है। कृषि प्रौद्योगिकी आर्थिक रूप से स्वीकार योग्य प्राकृतिक संसाधनों के लिये क्षतिकारक न हो। प्रौद्योगिकी को सामाजिक आर्थिक रूप से यहाँ की विशेष परिस्थितियों के अनुरूप होना चाहिये।

हाल के वर्षों में पूर्वोत्तर क्षेत्र में कार्यरत सरकारी एजेंसियों ने झूम खेती के इस तरीके को रोकने के लिये गंभीर प्रयास किये हैं ताकि क्षेत्र में पर्यावरण की रक्षा की जा सके। झूमिया कृषकों के परिवारों के स्थायी पुनर्वास के लिये कई विकास योजनाएँ आरंभ की गयी हैं। यद्यपि उन प्रयासों से झूम खेती को पूरी तरह समाप्त नहीं किया जा सकता परन्तु कृषि की आधुनिक तकनीकों

के प्रयोग से स्थायी कृषि की ओर कृषकों का रुझान अवश्य बढ़ा है। इस दिशा में कदम उठाने से पहले स्थानीय कृषकों की परिस्थितियों और कृषि प्रणाली की ओर ध्यान देना आवश्यक है।

पूर्वोत्तर क्षेत्र में प्राकृतिक संसाधनों के विशाल भण्डार को देखते हुए क्षेत्र को औद्योगीकरण की दिशा में बहुत प्रगति करनी चाहिये क्योंकि औद्योगीकरण आर्थिक विकास की कुंजी है। विभिन्न पंचवर्षीय योजनाओं में औद्योगिक विकास को गति प्रदान करने के लिये उपाय किये गये। परन्तु क्षेत्र में संगठित क्षेत्र के उद्योगों के अन्तर्गत त पारम्परिक उद्योग जैसे चाय तेल इत्यादि ही प्रमुख हैं। उन उद्योगों में निजी निवेश ही प्रमुख स्थान रखता है। इंजीनियरिंग, रसायन उद्योग आदि अन्य औद्योगिक क्षेत्रों में निजी निवेश नहीं के बराबर है। सरकारी निवेश का एक बड़ा भाग पेट्रोलियम पर आधारित उद्योगों तक सीमित है। यद्यपि उस क्षेत्र के उद्योगों में सार्वजनिक निवेश कुछ हद तक बढ़ा है।

पूर्वोत्तर क्षेत्र में लघु उद्योगों की भूमिका महत्वपूर्ण है। उनका महत्व आर्थिक और सामाजिक दोनों दृष्टियों से है क्योंकि उन उद्योगों में लोगों को रोजगार के अवसर प्राप्त हो सकते हैं। साथ ही उन उद्योगों के द्वारा औद्योगिक संरचना के विकेन्द्रीकरण में सहायता मिलती है। लघु उद्योगों के क्षेत्र में विकास की अनेक संभावनाएँ हैं। बाजार के अवसर क्षेत्र के भीतर ही मौजूद हैं

क्यों कि क्षेत्रके उपभोक्ताओं की पूर्ति मुख्य रूप से बाहर से होती है। ये लघु उद्योग बड़े उद्योगों के पूरक के रूप में कार्य करते हैं। योजना आयोग ने आरंभ से ही लघु उद्योगों के विषय में विभिन्न उपाय किये हैं।

पूर्वोत्तर क्षेत्र में कई पारम्परिक हस्तकला उद्योग हैं जैसे सूती और रेशमी वस्त्रों की बुनाई, लकड़ी का काम, बेंत और बाँस का काम उत्पादि। इन उद्योगों को विकास के और अवसर सुलभ कराये जाने चाहिये। उन उद्योगों के लिये कच्चे माल को उपलब्ध कराया जाना, तैयार माल के लिये संगठित बाजार की प्राप्ति आवश्यक है। हस्तकला उद्योगों के क्षेत्र में नियोजित ढंग से प्रयास आवश्यक है।

पूर्वोत्तर क्षेत्र में औद्योगीकरण को गति प्रदान करने की दिशा में मूलभूत सुविधाओं की स्थिति में संसाधनों का पर्याप्त विकास और उपयोग बाधित होता है। मूलभूत सुविधाएँ आर्थिक सामाजिक और तकनीकी हो सकती हैं। मूलभूत आर्थिक सुविधाओं के अन्तर्गत यातायात, संचार, ऊर्जा, सिंचाई, जल संसाधन, कच्चे माल की उपलब्धता बैंकिंग, बीमा, वित्तीय और सहकारिता की संस्थाएँ, घरेलू और विदेशी बाजार की संस्थाएँ, निर्यात संस्थाएँ हैं। मूलभूत सामाजिक सुविधाओं के अन्तर्गत सामान्य, तकनीकी, प्रबन्धकीय, चिकित्सकीय आदि की शिक्षा, सार्वजनिक स्वास्थ्य सुविधाएँ, पर्यटन, पुस्तकालय, आवासीय सुविधा, शैक्षिक संगठन आदि हैं। मूलभूत तकनीकी

सुविधाओं के अन्तर्गत वैज्ञानिक शोध योजनाएँ हैं जो कृषि, पशुपालन, मत्स्यपालन इत्यादि की तकनीकी उन्नति में सहायक हैं।

पूर्वोत्तर क्षेत्र में औद्योगीकरण को बढ़ावा देने के लिये संचार और यातायात की सुविधाओं का विकास होना चाहिये। साथ ही विकास एजेंसियों द्वारा प्रदान भी जानेवाली सेवाओं में पेशेवर तरीके का होना आवश्यक है। निजी क्षेत्र के निवेश को आकर्षित करने के लिये उपाय किये जाने चाहिये। यहाँ की विशेष भौगोलिक स्थिति और परिस्थितियों को ध्यान में रखते हुए निवेशकों को विशेष सुविधाएँ प्रदान की जानी चाहिये। प्रबन्धन और तकनीक के क्षेत्र में पूर्वोत्तर में एक सुसंगठित व्यवस्था का निर्माण होना चाहिये। क्षेत्र के संसाधनों से ऊर्जा उत्पादन के लिये प्रयास होने चाहिये। पूर्वोत्तर परिषद के सहयोग से क्षेत्र के समन्वित विकास के लिये प्रयास होने चाहिये। वर्तमान और भावी निवेशकों और उद्योग कर्मियों के लिये तकनीकी और प्रबन्धन का प्रशिक्षण देने वाली संस्थाओं को खोला जाना चाहिये। क्षेत्र में औद्योगिक वातावरण के निर्माण के लिये सार्वजनिक क्षेत्र के और उपक्रमों को आरंभ किया जाना चाहिये। ऊर्जा उत्पादन के लिये प्रयास किया जाना चाहिये क्योंकि उर्जा आर्थिक विकास का मुख्य निर्धारक तत्व है। पूर्वोत्तर क्षेत्र में यातायात के क्षेत्र में महत्वपूर्ण प्रगति अपेक्षित है। रेल और सड़क यातायात की स्थिति में सुधार होना चाहिये। यद्यपि केन्द्रीय,

क्षेत्रीय और राज्य स्तर पर उसके लिये प्रयास हुए हैं। यातायात व्यवस्था में सुधार होने से ग्रामीण विद्युतीकरण, खनिज संपदा के उत्खनन और जल आपूर्ति योजनाओं में सुधार होगा। पूर्वोत्तर परिषद के प्रयत्नों से इस दिशामें कुछ प्रयास हुए हैं। योजना आयोग ने भी उस दिशा में कुछ सार्थक प्रयास किये हैं।

औद्योगीकरण की प्रक्रिया को उस प्रकार रूप दिया जाना चाहिये कि इसमें कमबद्धता बनी रहे। उसका सम्बन्ध दूसरे क्षेत्रों जैसे कृषि और खनिज उद्योगों से होना चाहिये। एक क्षेत्र के विकास से दूसरे क्षेत्र के विकास को जुड़ा होना चाहिये। उदाहरण के लिये लघु उद्योगों की एक श्रृंखला का सम्बन्ध एक बड़े उद्योग से हो सकता है जो उन लघु उद्योग इकाइयों को आवश्यक मशीनरी इत्यादि प्रदान करे।

पूर्वोत्तर में विकास को गति प्रदान करने में बैंकिंग सेवाओं की महत्वपूर्ण भूमिका हो सकती है। बैंकिंग सेवाएँ केवल लोगों को बचत और धनार्जन के लिये प्रेरित करती हैं। बल्कि उन्हें उत्पादन की गतिविधियों के लिये संगठित भी करती हैं। यद्यपि पूर्वोत्तर क्षेत्र में बैंकों का प्रसार तीव्रगति से हुआ है परन्तु वित्तीय बैंकों के क्षेत्र में कुछ उपाय जैसे क्षेत्रीय ग्रामीण बैंकों, कृषि विकास शाखाओं आदि का आरम्भ हुआ है। सहकारिता ऋण योजना का प्रसार भी ऐसे ढंग से होना चाहिये ताकि उसका लाभ गरीबों को प्राप्त हो सके।

मानव संसाधन के विकास की दिशा में पूर्वोत्तर क्षेत्र को और उन्नति करनी चाहिये। आम लोगों की पर्याप्त भागीदारी के बिना किसी क्षेत्र की अर्थव्यवस्था को शक्तिशाली नहीं बनाया जा सकता। पूर्वोत्तर क्षेत्र की जनसम्पदा को आधुनिक आर्थिक प्रबन्धन की तकनीकों और दक्षताओं से सम्पन्न बनाया जाना आवश्यक है। उपक्रमों के विकास और प्रबन्धकीय दक्षता के समन्वित और लाभकारी कार्यक्रमों को विकसित किया जाना चाहिये। राष्ट्रीय स्तर पर योजना बनाने समय मानव संसाधन के विकास का ध्यान रखा जाना चाहिये।

मानव संसाधन के विकास में शिक्षा नीति के क्रियान्वयन की महत्वपूर्ण भूमिका है। साथ ही स्वास्थ्य और परिवार कल्याण उपायों का भी अहम योगदान है। शिक्षा की मूलभूत सुविधाओं का विकास साक्षरता में सुधार करके लोगों को अपने परिवेश के प्रति अधिक जागरूक बनाता है। साथ ही उद्योग धन्धों कृषि और अन्य उपक्रमों के लिये मानवशक्ति की आवश्यकताओं की पूर्ति करता है। पूर्वोत्तर में तकनीकी कौशल से सम्पन्न मानव शक्ति का और विकास होना चाहिये।

जहाँ तक पूर्वोत्तर के राज्यों में जल प्रबन्धन का प्रश्न है उस क्षेत्र में उपलब्ध जल संसाधनों की सही उपयोग होना चाहिये। इस क्षेत्र में जलके संरक्षण के लिये जल संभर (वाटरशेड) कार्य कम अपनाया गया है। इसके अलावा भूमि



और जल के संरक्षण में सहायक कुछ स्थानीय भूमि उपयोग प्रणालियाँ इस क्षेत्र में प्राचीन काल से ही अपनाई जा रही हैं।

पूर्वोत्तर के राज्यों में पर्यटन उद्योग के विकास को बढ़ावा दिया जाना चाहिये। यहाँ का प्राकृतिक सौंदर्य अप्रतिम है और पर्यटन का सही ढंग से विकास किये जाने से राज्यों की स्थानीय जनता को तो रोजगार के अवसर प्राप्त होंगे ही, विदेशी मुद्रा की प्राप्ति होने से क्षेत्र में सम्पन्नता बढ़ेगी। साथ ही यह क्षेत्र राष्ट्र की मुख्यधारा से भी जुड़ेगा।

पूर्वोत्तर के राज्यों के हितों को ध्यान में रखने हुए पूर्वोत्तर परिषद [North Eastern Council] की स्थापना 1972 में हुई। क्षेत्रीय नियोजन और विकास की दिशा में भारत में उठाया गया यह पहला प्रयास था। इसका उद्देश्य इस क्षेत्र के विभिन्न राज्यों के आर्थिक सामाजिक हितों की रक्षा करना था। पूर्वोत्तर परिषद की स्थापना उस क्षेत्र के राज्यों और केन्द्र शासित प्रदेशों के समन्वित और योजनाबद्ध विकास की दिशा में एक महत्वपूर्ण कदम था। यह एक सलाहकार संस्था के रूप में कार्य करती रही है। यह उन सभी विषयों के बारे में चर्चा कर सकती है जो उस क्षेत्र के राज्यों के हितों से सम्बन्धित हैं। परिषद को विशेष रूप से आर्थिक और सामाजिक नियोजन अंतर्राज्यीय तथा संचार, ऊर्जा और बाढ़ नियंत्रण योजनाओं पर विचार विमर्श करने की जिम्मेदारी दी गयी है। उसे

क्षेत्र के बारे में एकीकृत और समन्वित क्षेत्रीय योजनाओं के निर्माण की जिम्मेदारी भी दी गयी है। परिषद का प्राथमिक उद्देश्य क्षेत्र का समग्र मानव विकास है। कृषि में आधुनिक तकनीकों के प्रयोग और पुराने तरीकों में सुधार की दिशा में पूर्वोत्तर परिषद ने महत्वपूर्ण भूमिका निभाई है। कृषि के लिये भूमि के अधिग्रहण और विकास के क्षेत्र में और पशुपालन और मत्स्यपालन के क्षेत्र में परिषद ने महत्वपूर्ण कार्य किया है। संचार और यातायात के प्रसार की दिशा में पूर्वोत्तर परिषद ने ठोस कदम उठाये हैं। परिषद के अन्य कार्यों में खनिज उद्योग में सुधार, रेशम उद्योग, हस्तकला और हथकरघा उद्योग के संरक्षण और संवर्धन की दिशा में उठाये गये कदम शामिल हैं। क्षेत्र में तकनीकी शिक्षा के विकास के लिये भी परिषद ने प्रशंसनीय कार्य किया है। क्षेत्र में जल और विद्युत ऊर्जा के स्रोतों के विकास के लिये भी परिषद ने कार्य किया है।

पूर्वोत्तर क्षेत्र में आर्थिक नियोजन को अधिक प्रभावी बनाने के लिये क्षेत्रीय संतुलन हेतु प्रयास करने और संसाधनों के अधिकतम उपयोग के लिये एक समग्र क्षेत्रीय विकास कार्यक्रम को अपनाया जाना चाहिये और योजनाओं की कमियों को दूर किया जाना चाहिये। क्षेत्र की अन्तर्क्षेत्रीय विविधता के बावजूद इस क्षेत्र के राज्य आर्थिक दृष्टि से परस्पर निर्भर हैं। उदाहरण के लिये पूरे क्षेत्र में मृदा संरक्षण, वृक्षारोपण आदि की आवश्यकता है। उसी प्रकार मूलभूत

सुविधाओं के विकास की दृष्टि से जलऊर्जा का विकास, अन्तर्राज्यीय सड़क और रेल विकास, खनिज और वन सम्पदा का विकास, उद्योग क्षेत्र के उत्पादन के लिये बाजार सुविधाओं की व्यवस्था समन्वित रूप से ही की जा सकती है। स्वतन्त्रता प्राप्त के पश्चात सभी पंचवर्षीय योजनाओं में पूर्वोत्तर क्षेत्र के विकास के लिये कुछ कदम उठाये गये। उस क्षेत्र के समग्र विकास के संचार और यातायात की सुविधाओं को बढ़ाने, कृषि का आधुनिकीकरण करने, औद्योगीकरण को बढ़ावा देने, नियोजित नगरीकरण और समग्र ग्रामीण विकास की आवश्यकता है।

## धन की सीमा

— पारमिता दास  
वी कॉम तृतीय वर्ष

धन से भोजन मिलता है  
किन्तु भूख नहीं ।  
धन से दवा मिलती है  
किन्तु स्वास्थ्य नहीं ।  
धन से पुस्तक मिलती है  
किन्तु ज्ञान नहीं ।  
धन से साथी मिलते हैं  
किन्तु सच्चे दोस्त नहीं ।  
धन से एकान्त मिलता है  
किन्तु शान्ति नहीं  
धन से बिस्तर मिलता है  
किन्तु नींद नहीं  
धन से आभूषण मिलते हैं  
किन्तु रूप नहीं  
धन से सुख मिलता है  
किन्तु आनन्द नहीं ।

भौर हो गई है, उठो ओ प्रिय  
उंडेलो हाला की, मगर हौले-हौले  
ओर छेड़ो ल्यूट' के तोरों को  
चूँकि जो आज हैं वे न रहेंगे सदा  
ओद जो चल बसे वे न लौटेंगे कभी ।

— उमर खय्याम

## पाषाण पुरुष

— श्रीमती नलिनी सिन्हा  
विभागाध्यक्षा, राजनीति विज्ञान विभाग

बीत गई  
तमाम उम्र जिन्दगी की  
मलबे के ढेर में से  
चुनते चुनते काँटों की कलियाँ!  
एहसास  
मशीनी युग का  
जहाँ प्रस्तर से भी पुरुष है इन्सान  
नियन्ता की सर्वोत्तम कृति  
कामदेव का प्यार  
स्नेही रति का अभिसार  
जैसे खड़ा हो आज भी  
बरसों  
शताब्दियों बाद भी  
इन्सानी हड्डियों के ढेर पर  
काटकर जिन्हें पैने हथियारों से  
स्वयं मनुष्य के पाणि द्वय  
ढेर पर दधीचि के  
बना रहे हों सामूहिक  
आधुनिक युग का कैलाश  
जहाँ बह रही हो  
धारा प्रवाह  
स्नेह नहीं बस  
सम्भावना की दरिया  
हों खड़े रिश्ते जहाँ

स्वार्थ के तख्त पर  
लोभ व्याधि स्वार्थ ईर्ष्या  
आधार हैं स्थापना के  
मीलों कोसो दूँढती नजरों को भी  
मिलता है  
अविश्वास का  
सूखा अन्तराल  
है जहाँ  
विल्कुल नहीं  
पारस्परिक विश्वास  
प्रेम और सद्भावना  
बस है सिर्फ  
क्षण प्रतिक्षण बदलते जज्वात का एहसास  
रात का अकेलापन  
और  
अंधियारा घना  
गरद चूने की दीवारों से  
लिपटा हुआ एक जिस्म  
अर्धनग्न हालत में  
लगकर पाषाण की दीवारों से  
अंधियारी रात में  
टकटकी बाँधे हुए आकाश में  
दूँढता है  
आशा की एक ज्योत!!



# वह भी जीना चाहता है ।

## ‘ जागृति ’

— मोती प्रसाद उपध्याय  
वीं कॉम तृतीय वर्ष

— सरमेन चिन्थोंग  
वी. कॉम. द्वितीय वर्ष

मत करो तुम उसे इस जमाने से अलग  
मत दुखी बनाओ सुना सुना यह सुन्दर जग ।  
मान लो वह भी है ईश्वर की सृष्टि  
लगाओ उस पर भी समान दृष्टि ।  
क्यों कि.....वह भी जीना चाहता है ।  
वह भी जीना.....चाहता है ।

था कभी तो वह दोस्त, भाई तुम्हारा  
शायद कितनों का जीने का सहारा ।  
पर आज वह बन गया दुश्मन है कैसे  
कहीं अचानक भूकम्प आया हो जैसे ।  
मत सोचो कि वह खतरा है सबको  
उसे जुदाकर मत सताओ सबको ।  
क्यों कि.....वह भी जीना चाहता है  
वह भी जीना चाहता है ।

छोड़ो भी अब तुम उससे डरना  
पर सिखाओ उसे जीवन से लड़ना ।  
मानव है वह भी मानवता से पेश आओ  
हँसी खुशी उसे इस जहाँ से विदा कराओ ।  
क्यों कि.....वह भी जीना चाहता है  
वह भी जीना चाहता है ।

आओ एक जुट हो भारत सारा  
पुकार रहा है वतन हमारा ।  
भुला न देना वलिदान हमारे  
कहते हैं आज वीर सारे  
अमर होकर भी कहता शहीद  
भारत से गहरा नाता है हमारा ।

ललकारते हमें निरन्तर वह  
सुनाकर अपनी संग्राम कहानी  
केवल उदाहरण न बन जाए  
कहते हैं स्वतंत्रता सेनानी ।  
झंकृत कर हमें जगाती  
पांचजन्य के उदघोष से  
कहते अब सजग हो जाओ  
खूँखार आतंकवाद से ।

मांग करती माता हमारी  
कहती शिवा सा वीर चाहिए  
चीर दे पल में शत्रु को  
ऐसा भारत वीर चाहिए ।

जातिवाद भ्रष्टाचार बढ़ता देख  
माँ के नयन से बहे नीर  
कातर होकर कहती माता  
क्यों सो गए मेरे वीर ?

## जीवन के कुछ पल

— आशा मिश्रा  
कक्षा XII कॉमर्स

छोटे-छोटे पैरों से चलना :  
गिरना, रोना और माँ से लिपटना ;  
कुछ याद दिलाती है क्या तुम्हें ?  
चंचलता और शरारतें करना :  
कभी कभी खुद रोना, क्रोधित होना ;  
अपनी जिद पर अड़े रहना ;  
क्रोध में आकर चीजें तोड़ना ।  
पूछो जीवन के उस पल से  
क्या वो लौट आएगी ?  
तड़पोगे क्रन्दन करोगे  
परन्तु जो बीत गए वो पल न आएँगे ।  
काश गर अपनी मुट्ठी में  
बन्द कर लूँ उन यादों को  
फिर पछताऊँ क्यों वह पल गया है बीत  
समय जो जाता फिर कभी नहीं आता  
फिर ये इच्छा शक्ति कैसी  
क्यों मन व्याकुल होता है ।  
कहता है हर पल कुछ खास आज  
समय मिला है तुमको सँवारों अपनी किस्मत  
वरना पछताओगे फिर बहेंगे नीर  
करोगे क्रन्दन बार बार ।  
समय की घड़ी नाराज होकर बोली

मैं जो रूठ जाऊँ फिर कभी नहीं माँऊँ  
विचार करके मैंने कहा  
तेरी बात तेरा साथ  
मुझे हमेशा था समय  
तुम्हारा इन्तजार ।  
भूलकर बचपन की बातें :  
मैं भी तेरे साथ चलूँगी ।  
चल कर तेरे साथ हर  
मुश्किल का हल आसान करूँगी ।  
समय कूछ न बोला  
क्या हुआ ? मैंने जो पूछा,  
झूठ-झूठ, सब झूठ वह बोला:  
बैठे-बैठे रोना क्या इसलिए  
चाहिए तुम्हें मेरा साथ ।  
सर झुकाकर मैं बोली  
कूछ गलतियों ने मुझे हिला दिया;  
भूल गई मैं पथ और समय,  
जीवन का नुकसान किया ।  
ले आज मैं तुमसे वादा हूँ करती:  
अब नहीं रोना तेरे पीछे ;  
तेरे साथ, हाँ तेरे साथ ही है रहना ।

## ‘ श्रद्धांजलि ’

थॅंगमिनलेण कूकी  
वी कॉम द्वितीय वर्ष

## एहसास जिन्दगी का

— रसना कपूर  
कक्षा - 11, आर्ट्स

मानवता से परिपूर्ण है अब तक मानव समाज ।  
जो दूर था सपनों में भी मैं भी कार्य वो पूर्ण हो चुका है आज ।  
आकाश तले पैरों के है, आरोहित है वो पर्वत पे ।  
युग युगांतर से अजेय रहा है वीरो की शहादत से ।  
झुका हूँ तेरे सामने मानवता लेकर फूलों की अंजलि ।  
दूँगा मैं भी तुझे कुछ अभी तो है इतनी सी श्रद्धांजलि ।

रास्ता स्वयं का बनाकर नद सा बहता हुआ ।  
चुप्पी मरे होठों से अपनी उज्ज्वल गाथा कहता हुआ ।  
दवे पैरों बढ़ता चला है अपनी मंजिल की ओर ।  
इस जग की शांति में सिर्फ तेरी जयगान का शोर ।  
भेंट है इतनी सी जयगान में है मेरी भी शब्दावली ।  
दूँगा मैं भी तुझे कुछ अभी तो है इतनी सी श्रद्धांजलि ।

दिन रात अथक प्रयास से बना है स्वर्णिम इतिहास ।  
हर अंग प्रत्यंग छूकर मिलता है एक नया एहसास ।  
हर शब्द में एक युग और गाथा हर एक वाक्य में ।  
तेरा वर्णन छोटा पड़ता है कुछ पंक्तियों के काव्य में ।  
दूँगा मैं भी तुझे कुछ अभी तो है इतनी सी श्रद्धांजलि ।

जिन्दगी सिर्फ दुखों का सागर ही नहीं  
जीने का आधार भी है ।  
जिन्दगी कोई मुसीबत नहीं  
खुशियों से भरा संसार भी है ।  
जिन्दगी तूफानी बाँध नहीं  
कमल पे चमकता जल है  
जिन्दगी आँखों के आँसू नहीं  
उनकी शोभा बढ़ाता काजल है ।  
जिन्दगी वो धुँधरू है जो वेश्या के पैरों में होंते  
वन जाते उसकी किस्मत की कहानी है  
और ये वही धुँधरू है जो पड़ते ही एक दुल्हन के पैरों में वन जाते  
सुहाग की एक निशानी हैं ।  
जिस नजरिए से देखो वैसी ही दिखती है ये  
ये तो चंचल हवा है एक जगह कहाँ टिकती है ये ।  
ये किसी को क्या सताएगी इसे तो खुद का होश नहीं  
हमें तो फिर भी इस का सहारा है इसे तो किसी का आगोश नहीं  
ये तो वो तारा है जो करता है दुआएँ पूरी तुम्हारी टूट के  
इस की मुस्कान पे मत जाइए ये रोती है तन्हाई में फुट फुट के ।  
जिन्दगी सूरज की वो किरण है जिसे देख के तारे भी शरमा जाते हैं  
अरे ये तो वो चाँदनी है जो कुछ ना कहते हुए भी बहुत कुछ  
फरमा जाते हैं ।  
ये तो वो आकाश है जो खुद रोककर तुम्हारी प्यास बुझाता है  
ये तो वो बूझ वाप है जो तुम्हारा बोझ उठाकर  
तुम्हें अपनी गोद में खिलाता है और जब थक जाय तो  
तुम्हें गोद से उतार कर सपनों भरी नींद सुलाकर  
खुद हमेशा के लिए जागती रातों में खो जाता है ।  
ये तो वो पानी की बूँद है जो पड़ते ही प्यासी धरती पर फैलाती  
खुशबू है  
जिस के आते ही खुशियों की सरसों जीवन के खेत पर लहराती है ।  
बहुत खूबसूरत है ये चीज जिस का जिन्दगी नाम है  
हमें हँसाना रुलाना इस का काम है ।  
जिन्दगी एक रूप की नहीं  
इस के भी अनेक रूप हैं ।  
अब और क्या कहूँ इस की तारीफ में खुद को आइने में देख लेना  
तू इसी का एक स्वरूप है ।

## चुटकुले

संदीप मुजीत से : क्या तुम्हारे नानाजी की मृत्यु किसी बीमारी से हुई

मुजीत : नहीं बीमारी तो नहीं थी हॉ वह भुलक्कड बहुत थे हो सकता है सांस लेना ही भूल गए होंगे ।

पिता बेटा से : वावर भारत कब आए थे

बेटा : मैं नहीं जानता ।

पिता : अरे उसके नाम के सामने साफ साफ तो लिखा है ।

बेटा : माफ करना मैं समझा वह उसका फोन नम्बर है ।

मरीज : डाक्टर साहब इतनी छोटी सी बीमारी के लिए आपने इतना लम्बा विल बना दिया ।

डाक्टर : लाइए विल छोटा करके बीमारी लम्बी कर देता हूँ ।

एक आदमी डाक्टर से अपनी जॉच करवा रहा था ।

उसने पूछा : डाक्टर चश्मा लगाकर मैं पढ़ भी सकूँगा

मरीज : ओह फिर तो काफी अच्छा रहेगा अब तक मुझे पढ़ना नहीं आता था ।

सिपाही : शराबी से : यहाँ क्यों खड़ा है

शराबी : इस समय पूरा शहर मेरी आंखों के सामने घूम रहा है । इसलिए

सिपाही : तुझे इस से क्या मतलब घर जा ।

शराबी : उसी का तो इंतजार है । घर दिखाई देगा तो तुरंत घुस जाऊँगा ।

प्रदीप : क्या तुम एक हाथ से साइकिल चला सकते हो ?

संजय : क्यों नहीं ?

प्रदीप : तो दूसरे हाथ से नाक साफ कर लो, वह रही है ।

महिला : (दुकानदार से) : जल्दी से एक चूहेदानी देना, मुझे बस पकड़नी है ।

दुकानदार : बहनजी माफ करना । इतनी बड़ी चूहेदानी मेरे

पास नहीं है ।

राजु (पडोसी सितारवादक से) : अंकल, मेरे पापा ने आज रात के लिए आप का सितार मंगवाया है, दे देंगे क्या ?

पडोसी : हॉ हॉ जरूर क्या कोई कार्यक्रम है तुम्हारे यहाँ ?

राजु : जी नहीं, हमें आज रात सोना है ।

बंटी : अरे चिटू तू इतना काला क्यों है ?

चिटू : भैया मेरे जन्म के समय विजली चली गई थी ।

पति देव ने जरा उखड़े लव्जों में कहा : “भगवान ने तुम्हें ऑखें दी हैं। क्या तुम कंकड़ नहीं बीन सकती?”

पत्नी : “भगवान ने तुमको भी तो कत्तीस दाँत दिए हैं क्या तुम एक दो कंकड़ नहीं चबा सकते ”

रिंकू : कहो टिंकू अब तवियत कैसी है ?

टिंकू : बुखार तो टूट गया लेकिन गरदन में अब भी दर्द है ।

रिंकू : चिंता न करो वह भी टूट जाएगा ।

एक आदमी एक तस्वीर देखकर बोला : कितनी खराब सूरत है इसकी ।

बेटी : पर पिताजी ये तो शीशा है ।

ग्राहक दुकानदार से : यह तोता क्या बोलता है ?

दुकानदार : अगर आप इसका दायाँ पैर उठाएँगे तो यह स्वागतम बोलेगा यदि बायाँ तो यह नमस्कार बोलेगा ।

ग्रहक : अगर मैं इसके दोनों पैर उठाऊँगा तो

तोता : अरे मूर्ख तब मैं गिर जाऊँगा ।

— थॅगमिनलेण कूकी

कक्षा - वी कॉम द्वितीय वर्ष

## जीवन

गुरमीत कौर  
बी कॉम द्वितीय वर्ष

जीवन एक फूल है  
जो कभी भी मुरझा सकता है  
जीवन एक सपना है  
जो कभी टूट सकता है  
जीवन एक झरना है  
जो बहता है और सूख जाता है  
जीवन एक हवा का झोंका है  
जो आता है और चला जाता है  
जीवन एक सागर है जिसमें  
तरंगें आती हैं और शांत हो जाती हैं  
जीवन एक तमाशा है  
जो हंसाता और रुलाता है  
जीवन एक जलता हुआ दीपक है  
जो कभी भी बुझ सकता है  
जीवन प्रभु से मिला  
एक हसीन वरदान है  
ये मेरी कल्पना है

## विद्या

अविनाश कुमार त्रिपाठी  
कक्षा - 11, आर्ट्स

विद्या विद्या रटता जाता  
पाता वही जो मगन है होता ।  
विद्या है एक दीपक जैसा  
राह दिखाता अंधेरे में ।  
जग में न अनमोल कोई ऐसा ।  
विद्या क्या पाठक से पूछे  
हर कदम पर जिसने सराहा  
कितने जतन किए हैं उसने  
माँ की दया सदा ही पायी ।  
जो माँ का हैं ध्यान लगाता ।  
विद्या एक अमृत का प्याला ।  
जो पाता वह अमर हो जाता ।  
विद्या है जिस जिस के साथ ।  
होता ना वह जग में अनाथ ।  
विद्या की जो पूजा करता ।  
जग में सदा ही पूजा जाता ।



## घर आयो मेरो जिन्दगी

— मांती पमाद उपाध्याय  
वी० क० तृतीय वर्ष

घर आयो मेरो जिन्दगी

अतीतका सम्झनाहरु लिएर

सुकिसकेका अश्रुधारालाई

फेरि छल्काउन, मलाई रुवाउन।

भैले विर्सिसकेका ती क्षणहरुलाई

मेरो सम्मुख फेरि दोहरयाउन।

मेरो जीवित अभिलाषाहरुमा,

निराशाको वादलले छोप्न।

जुन जिन्दगीले मलाई व्याकुल पारेर  
मेरो जीवनको सवै सुखद पलहरु छिनेर  
मलाई दोवाटोमा छोडी, एकलै पारेर,  
रुवाउनुसम्म रुवाएको थियो।  
मलाई अधमरो बनाएर,  
मसित टाँसिएका सवै नाताइरू तोडेर,  
मलाई सताउनुसम्म सताएको थियो।  
आज त्यो जिन्दगी फेरि आएर  
मलाई ठेस् र कण्ठक पिरोल्न थालेको छ  
मेरो सुखद जीवनमा दुःख घोल्दैछ  
जीवित रहेका केही आशाहरुमा (पनि)  
आगो लाएर,  
मलाई विवश, निराश अनि विचलित पारिरहेछ।  
पी यसरी घर आयो मेरो-जिन्दगी।

## अर्कै पो भएछ

— श्री तुलसी राम फुल्लेल  
लाइब्रेरी सहायक

वरीपरी डाँडा काँडा सर...सर... हावा चलीरहेछ।

सुर्यास्त हुने बेला भइरहेछ, टक्क उभिएर।।

तपाईं कहिले कहाँबाट प्रश्न आईरहेछ।

शिलाङ कलेज तिर फर्केर टवाल्ल हेरीरहेछु,

झसंग परि हेर्दा आफ्नै सहपाठी साथी पो रहेछ।

यहाँत अर्कै पो भएछ

हाम्रा सन्तानहरु औलामा गनिने भएछन्।

साँस्कृतिक विषय विलिन भएछ

असमीया र बङ्गाली त्यान्द्रोभा झुन्डीरहेछन्।

यहाँ त अर्कै पो भएछ;

अर्काको वेदना भन्दा आफ्नै महत्वाकांक्षामा

चुर्लुम्म डुविरहेछ।

वर्गवर्गहरुविच व्यापक भेदभाव गरिदोरहेछ।।

यहाँत अर्कै पो भएछ,

अन्याय अत्याचार विरुद्ध लड्नेलाई लवींदो रहेछ।

निर्हत्या मानिस माथि तानाशाहि लादिंदो रहेछ।।

यहाँत अर्कै पो भएछ।

दशौं वर्षको सर्टिफिकेट लिंदा।

दशै मिनट भित्र पाइने भएछ।।

पत्रपत्रिका र पुस्तकहरुले,

लाइब्रेरी टमक्क भरिरहेछ।

सुनसान वातावरणमा,

विद्यार्थीहरु अध्ययनमा डुविरहेछन्

यहाँ त अर्कै पो भएछ।

चारै तिर सफा घर दुलहीजस्ती,

चिटिक्क परी वसिरहेछ।

विभिन्न जातका लताहरुले आगन्तुकको,

स्वागत गरिरहेछ।

यहाँ त अर्कै पो भएछ।

## केही गर्नु छ मलाई

— रिखीराम उपाध्याय  
वी० ए० प्रथम वर्ष

सीमानापारी जानु छ मलाई

सवैलाई एकत्रित पार्नु छ मलाई।

एकताको गीत गाउनु छ मलाई

निडर भई अव हिँड्नु छ मलाई।।

जीवनको यो क्षणिक मेलामा

मध्यावस्था पुगेको यस वेलामा

धेरै धेरै सत्कर्म गर्नुछ मलाई

स्वदेश-स्वजातिको निम्ति मर्नुछ मलाई

आजसम्म त हिँडे एकलै म त्यसै

जीवनका अमूल्य क्षणहरु हराएँ त्यसै

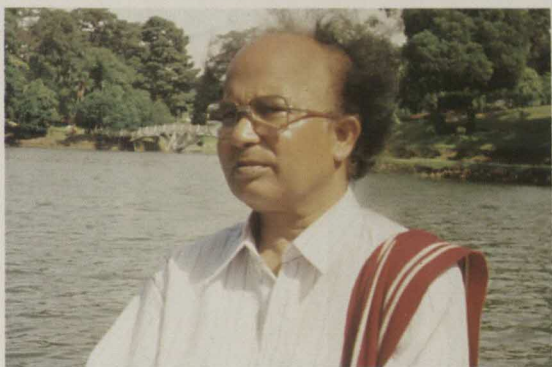
समय साथ लिई हिँड्नु छ है मलाई

संकट र समस्यासित भिड्नु छ मलाई।





**OUR REVERRED COLLEAGUES WHO RETIRED FROM THEIR  
DISTINGUISHED SERVICES IN 2003**



***Dr. Samarendra N. Dutta***

*Joined Shillong College on 01-08-1969 and Retired on  
30-06-2003 as Head, Department of Zoology*



***Shri Ranjit Kr. Datta***

*Joined Shillong College on 15-10-1965 and Retired on  
31-08-2003 as Vice Principal and Head, Department of  
Physics.*



***Shri Kalyan Kr. Choudhury***

*Joined Shillong College on 15-07-1965 and Retired on  
31-08-2003 as Head, Department of Mathematics*



***Dr. Udayan Ghosh***

*Selection Grade Lecturer, Department of Physics  
Joined Shillong College on 21-09-1966 and Retired  
from services on 31-08-2003*



